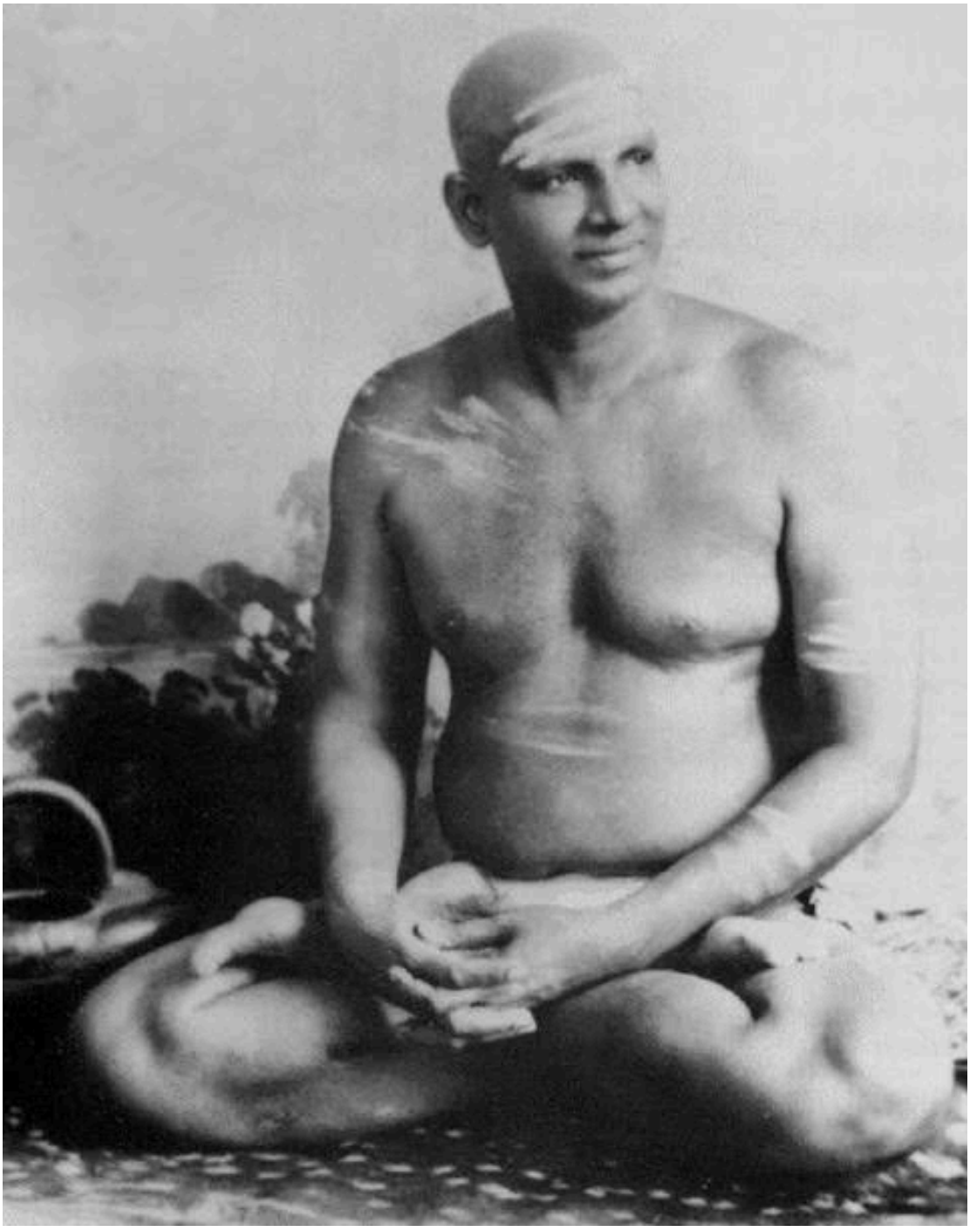

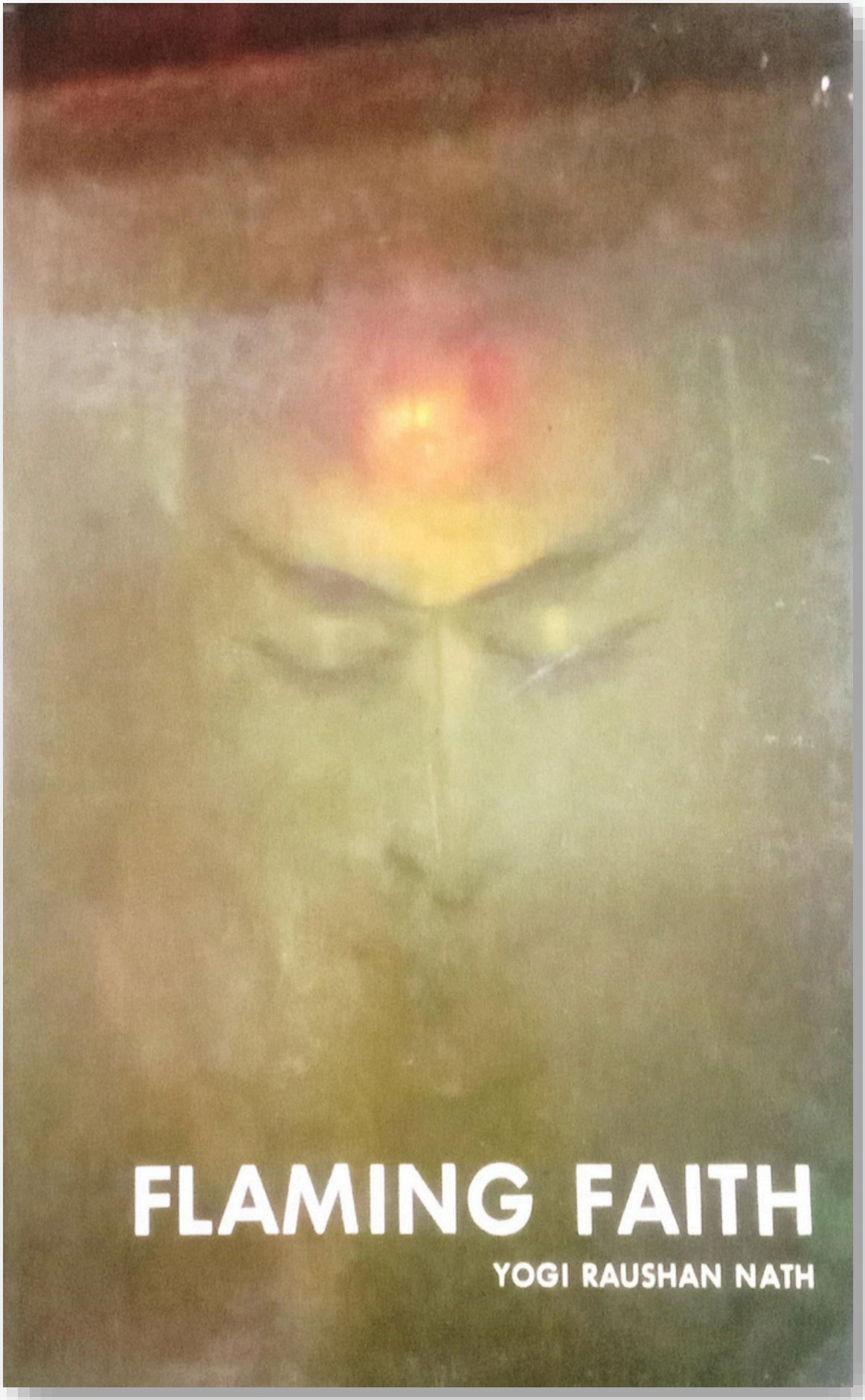
FLAMING FAITH
YOGI RAUSHAN NATH

FLAMAING FAITH

No two situations are ever intrinsically alike. It is safe and sane to follow the spirit and not the example in toto. To follow in the footsteps of Mahatma Gandhi does not mean to do what he did-opposing the government and offering Satyagraha. In the changed circumstances it should mean: "Value freedom and fight for it."

FLAMAING FAITH

SONG OF LIFE, LOVE AND THE LORD

YOGI RAUSHAN NATH

Foreword by

Shri T.N.Chaturvedi

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FROM DARKNESS TO LIGHT 1961, 1978, 1986.

NEW DIMENSIONS OF YOGA 1964

THE UNSEEN HAND 1971

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Just a word

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The foreword is by Shri T.N. Chaturvedi, Auditor & Comptroller General
kindly favour indeed.

All make me aware of the providential grace.

“……

and let today embrace the

past with remembrance and the

future with longing."

Kahlil Gibran

Dedicated

To

The livingmemory

Of

Dr. BhagatRam Puri

T.N. CHATURVEDI
COMPTROLLER & AUDITOR GENERAL
OF INDIA

10, BAHADUR SHAH ZAFAR MARG
NEW DELHI-110002
Res. 9, Ashoka Road,
New Delhi-110001

FOREWORD

Yogi Raushan Nath has written extensively on spiritual themes. He has a l
friends, admirers and even disciples in this country and abroad. It was a
years ago that I was introduced to him. The introduction initially was thro
which was presented to me by a colleague who had intimately known hir
made me think about some of the questions which seem to perpetually ar
mind. It generated vague kind of doubts and misgivings. Later on I chan
Nathji. Since then he has been uniformly kind to me. He will occasionally
we shall discuss invariably a number of things including aspects of perso
fulfilment, intricacies of human relationships, purpose of life, etc. He has a
and will expound his views with remarkable simplicity but at the same time
deal of fervour. This will always leave an impression that his words do no
intellectual conviction but from some sort of personal realization.

Though normally quite articulate Yogi Raushan Nathji will not easily be fo
about the details of his personal life which obviously has been chequered
found a sense of purpose and direction after he met his revered Guru. The
influence of his Guru, he acknowledges, is an enduring feature. In a rare m
revelation I learnt that once while somebody introduced him to Pandit Neh
Pahalgaon (J&K) as a spiritualist, Pandit Nehru is reported to have said th
have yogis and not spiritualists. The happy and apt nomenclature has sinc
him. He is the exponent of the philosophy and discipline of Yoga which fin

in his writings. He wants man to be attuned to higher values in his yearning for happiness.

Yogi Raushan Nath has an arresting personality with tremendous self-possession. He is without the flamboyance of many of the so-called 'godmen' of today. He is a profound believer in India's ancient culture and perennial wisdom. His search of cosmic vision and of the truth of our complete being do not run counter to the strivings and struggles of daily life. He seeks to achieve a sublime harmony and a creative synthesis in life and make the individual work for his own unique spiritual experience without being fettered by sectarian rigidity and ritualism.

The book which incidentally brought us together, though I cannot be called by any chance his devotee or disciple, is the present one and which provides a luminous introduction to problems of spiritual communion and development of wider and inward consciousness through Vivek (capacity for discernment), Shradha (Faith) and Anubhava (personal experience). As the book was written more than two decades ago, it has been revised by him and is being republished at the request of his many admirers and devotees.

T.N. CHATURVEDI

Though at time the book may seem deceptively simple, it deals with eternal verities and contains subtle truths. It has the intrinsic quality to inspire and stimulate a seeker in the realms of known and unknown spiritual dimensions to human life. But one requires self-discipline and 'flaming faith' for a successful quest. A book of this kind hardly needs any introduction. Yogi Raushan Nath has probably shown his personal consideration for me, in his own inimitable way, by asking me to write a few words by

AUTHOR'S NOTE

OM! Here is what I offer-an updated version of FLAMING FAITH (1967). N
in its nascent state but a wordy picture of it.

Spellbound, I wrote a major part of it (1966)-the rest of it came by at one ti

Let me end with these timeless words:

..... before the coming of churches and temples, before men were certa

object of their worship, an awareness of something higher and greater tha
filled their hearts with rapture and their tongues with praise."*

There is nothing that is not. Man is! Faith is! God is!

* Acknowledgement: Bach, Mercuss. Ph.D., The Inner Ecstasy, Nash Villey,

Tenn. 1969.

HERE I AM

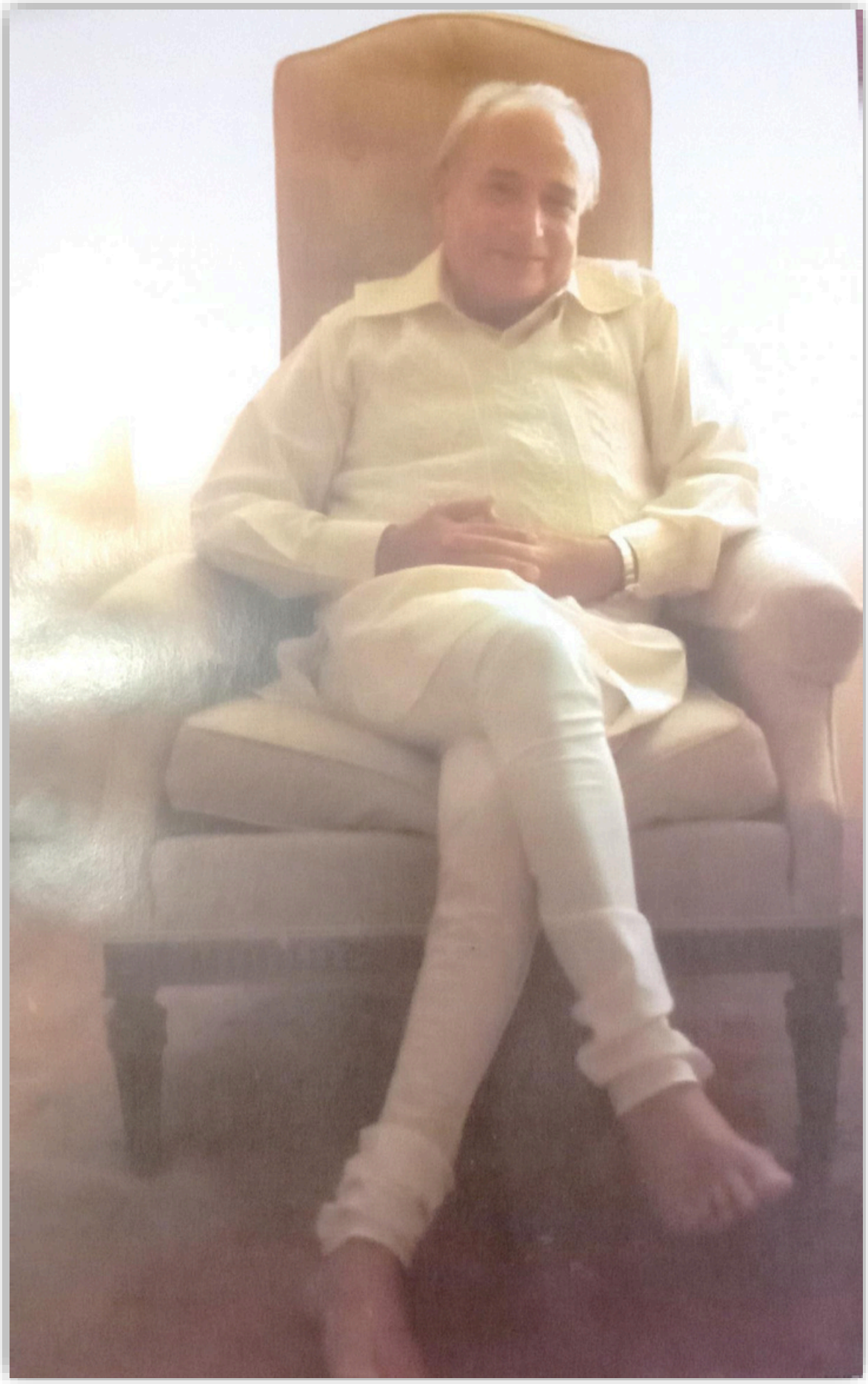
OM! Early history of all the faiths shows how a great prophet animates his
a spirit of supreme sacrifice, surprising zeal and noble endeavour. He
dimension to the converts' lives and they accomplish what they would nev
achieve.

Unknown to them, in their hearts is liberated a new faith which sparks a

revolution in the lives of ordinary men, women, and children. Their live
dynamic, holy and great. Fired by the dynamics of a newly- liberated faith,
thecourse of the world history.

Itisthis faith in its nascent state that I term FLAMING FAITH! MAY LORD B

ALL.OM!



JUST A WORD

OM! Life is a growing process. There is no finality about it. Whatever I say
no finality either. Take my words and make the necessary adaptations ac
need of the moment. What matters is the spirit of what is said, not the form

Every age has its prophets and every epoch its masters. Every day-nay, e
has its own saintly persons to plan and prepare the field for Man-of-the-M
of-the-Hour, Man-of-the-Day, Man-of-the-Epoch and Man- of-the-Age.

The task is eternal as Time is. At no time shall any man ever seek in vain.
A Voice is sure to respond helpfully. The Voice might emanate from the ch
an ordinary man, a saintly person, a Master or a Prophet of the Age.

Aspirant! Let nothing frustrate. Nor let anything make you sad. May faith m
lively and glad. Smile your way through life with confidence-the confidence
soul, a saint, a master, a prophet and the Man-Yet-to-Come.

God chooses you to be great in any field. Learn to pray and hope in all sol
His Word carry the day. Ignore those who lack faith. You are destined to
wills! Seek His Grace in whatever you do.

Time is precious. Hard to get at it. It is always on the run-running away fro
ravenous fangs of the past. It is short of time. Leave it to its fate and c
Providence needs you all the time. OM!

"Friend*, if you passing meet me and desire to speak to me,

why should you not speak to me? And why should I not speak to you?"

WALT WHITMAN

* I have preferred to put "Friend" instead of "Stranger" in the orginal text.

PART I

1. EACH WRINKLE: A LIVING EPITAPH

Each wrinkle that mars thy face
Is a living epitaph that cries-
"Herein lies a soul disgruntled, dissatisfied,
That nothing got from life, because it nothing gave."
Life is a mirror and a mighty dome;
Smile and it smiles back at thee,
Weep and ye hear an unending wail
That shall drown in its echo
Thy feeble cry. Dyed deep in black
Will the universe seem to be
If ye choose to wear black; but
Flushed in radiant sunlight white
Will it stand if ye shut not the portals of thy soul
Against soothing breeze of Grace and rays of hope.

BHATIA

2. SONG OF LIFE, LOVE AND THE LORD

OM! Hark! Providence has broken out into a song-the Song of Life, Love a
Providence is no stranger- It belongs wherefrom you sprang and whereu
rests.

The Song of Life, Love and the Lord goes on.

Now it is just a humdrum song. Now it is tempest-tossed. Soon it shall sco
life to give a call: "Live! Man live on."

Now it is full of zest. Its creativity is at its best. Now it only hums-as if falle
words.

Now it is ready to take wing-probably in hot pursuit of the horizons on-the-

The Song of Life, Love and the Lord goes on.

Now it rambles no aim whatever? Now it meanders

away... till it is a far cry in the wilderness.

The Song of Life, Love and the Lord goes on.

Now it is a short organ interlude.

Now it bursts out shrill and sharp. .... Soon it shall declare, "I have nothin
the shattered harp."

Not long after the harp that Time plays upon shall once again be well-a
sublime whole.

The Song of Life, Love and the Lord goes on.

Now it is gladsome, joyous, enraptured wild. Now it is delighted to be grow
wholesome.

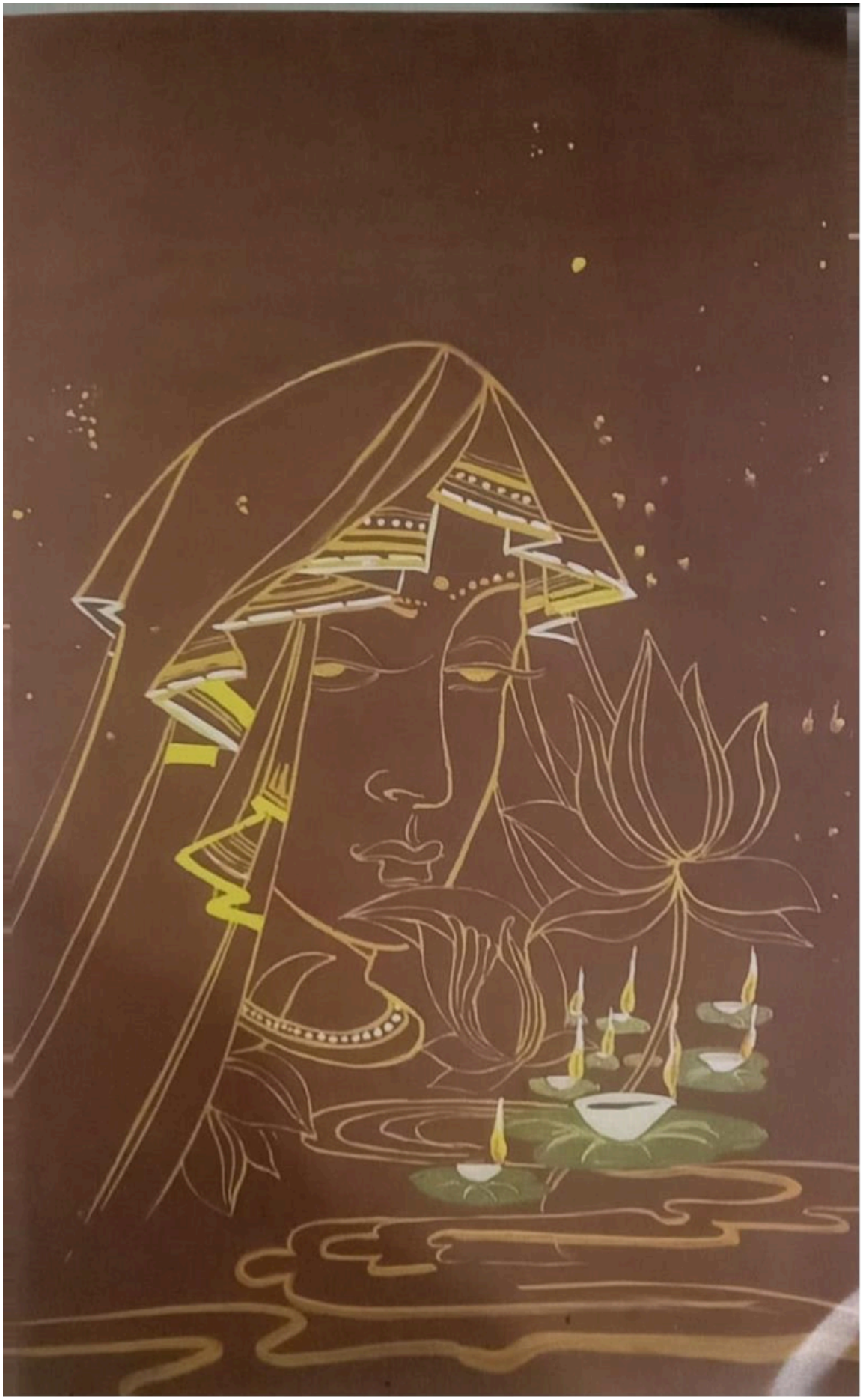
Now it is an exhilerating lyric of love, faith and hope. Now it is a sonn
sonnetizing.

Now it is a spirited song of adventures and the heroic deeds that inspire a
an epic great that relates the noble deeds of a legendary hero-It thrills, trill
hearts.

The Song of Life, Love and the Lord goes on.

Now it is a tender lullaby. Now it stutters, it lisps-as a child would-a sweet
rhyme.

Now it is a stout, rough and tough sea song-out to rush



the distant lands.... to quell the splashes terrifying. The Song of Life, Love and the Lord goes on. Now it is aflame, flaming ever. .... Now it is full of fiery determination to burn down all that is. Pulses quickened, eyes bloodshot-people swell, yell; men stagger, swagger.... ready to give a blood bath. Now it is a heartening yell of a yeoman. Now it is a terrifying war song.... rugged, unhewn, unhuman.

A mother panics. The babe in her arms is scared. The mother stretches out her arm to push a marauder back. Silent but anxious, tender but tearful, she thinks of her own soldier-man out somewhere on a battle front.

A bird flutters its wings and flees its nest-a haven of comfort, rest.

Poised to prey, an eagle is of a sudden scared. It flies away. A lion gives up its kill and scurries into its own den-A startled stag stares in stupid surprise-then it runs, runs and runs-No wonder ....

Now hear! No voice as such-only grunts. Now the moving feet echo in step; out of step soon after. The drums beat with horrifying vehemence-mingled with heartrending shrieks and sad bewailings.

Why? But why?

Now the voice is sorrowing, it laments. It is distressed.

Tragic indeed! But nobody knows the wherefore of it.

Still.... The Song of Life, Love and the Lord goes on.

Now the voice is far-removed. It is distant. It is trailing off into a cry in the wilderness.

The Song of Life, Love and the Lord goes on.

Now the voice is in agony .... in tears as it were. Now it is smiling

Once it was an extravagant rhapsody-now it is an unforgettable melody. It is a song of sober living-good sense prevailing. It loves all. Man wakes up. He is wide awake. The awareness is super human, it is edifying!

The Song of Life, Love and the Lord goes on and on....it is mollifying.

Here! It's soulfully rippling. It is vibrating with the overtones of divinity. Here, it is a revealing whisper- Providence ready to share something?

But why does the dialogue disturb? It is not easy to make a head or tail of it. ....

The Song of Life, Love and the Lord goes on.

Now the voice is picking up. It's daring all, everything. It decries evil-lauds the good. It
beautifies the unseemly and embellishes the loveability. And it unravels many a beautiful
dimension of the Song of Life, Love and the Lord.

The Song of Life, Love and the Lord goes on.

Now the song is ready to reveal a whole world of worthwhile values-mundane, ordained,
human and divine.

The Song of Life, Love and the Lord goes on.

God is Great! Life is breathing in and breathing out a blissful breath of life.

The Song of Life, Love and the Lord goes on.

Of a sudden the song of life, love and the Lord lifts up its voice and calls: "Oh! The
melody that disturbs! Oh! The melody that soothes .... Oh! The melody that arouses faith
and wakes up the echoes that sanctify."

The Song of Life, Love and the Lord goes on.

3. LONE ASPIRANT THAT YOU BE

OM! Friend! Lone aspirant that you be, you have stepped out of life you kn
walked into another, a strange world it is! Full of strangers? Be not scar
courage and look ahead!

Don't look back. I know. There they loved, valued, and did cherish you. Th
gentle, tender and sweet. And here you are where nobody seems to care!
to talk. Is that what holds you back?

Friend! Toddle on! God above sees all. The Kindly Eye does benevolently
Kindly Light is anxious to lead. Be assured and hopefully toddle on.

You meet a person here. You meet a person there. Nobody seems to care

They have no heart for a stranger, alas! The Sacred Heart however, is ath
you. He loves all.

Here is a world of new values. You know not what to do with it. And what t
offer, you know not the why and wherefore of it.

Don't feel sad. Why get mad? You are not a non-entity. You are somebody

Why keep mum? In the forlorn disquiet of many a restless night why sulk?
alone. God is with you. And to Him belongs this world of strange new valu

Let men who want, make merry. Let the flesh scented be. Pleasure is th
pleasure is what they aim. There are pleasures they live on, and there are
that live upon them-till the very bones are bared and everything begins to
they knew the gladness of giving, the joy of living, the bliss that virtue brin
gladness of heart then when man takes to walk His Path.

Living only for the pleasures of flesh and the delight of sensual gratificatio
ordained for man. If anybody thinks so and takes to it, he becomes a huma

The mind, the intellect and all that he is, man must activate them all to rea

of being. The human destiny is there to be fulfilled. No option whatever. It's
Man shall act and shall as well be concerned about the creditability of wha
Misfortune is not of anybody else's doing. For that man should thank hir
doings.

Aspirant! I have reached the end of a fancy flight. Haven't I spoken of the
about Law of Karma? I wonder. I don't know. OM!

4. NO BLIND FAITH FOR YOU

OM! Aspirant! You choose what you do. Nobody elects what you prefer. N
for you-never. You do not want to be led blind-folded, tongue-tied-ever. Yo
rebels at the very idea of it, for you are human. And choice is the essence
being, his behaviour.

Sure well you know, nobody makes or mars your future. None can ever d
faith unless you concede under pressure or otherwise.

That settles it. God has chosen you. You are one of the chosen few. Prese
other.

Friend! You were always before my mind as and when I write. I know wha
and how it works the mind. Here I recklessly scatter words that had been
the heart. Pick up those you want and let others be where they be. OM!

5. CRISIS OF FAITH

OM! Seeker! Life's progress-even survival-in the face of its turmoils an
frictions and factions, minor annoyances and major heartbreaks, seems di
tends to leave you baffled.

Then, in your life there comes many an anxious moment when despite nor
life you face a deep crisis of faith. You are then gripped by an uneasy feel
of groping in the dark.

As the crisis deepens, you begin to feel unequal and are uncertain abo
everything. Your faith in many a value of life gets a jolt and is shaken. No
worrying about little things. Even failures of no significance-yours as well a
your nerves. Frustration sets in which hurts less, annoys more. For no ap
you feel strangely uneasy and are in the sulks.

Now idle controversies, meaningless quibbles and trivial subtleties of relig
begin to sap your beliefs. You feel shaky and this weakens your boldness
it undermines your will to work. Despite all this, however, your interest in
wane; it grows instead. You are in no mood to quit doing things.

As the crisis of faith deepens more and more, you are unnerved as never before; and you are out to grasp whatever promises a happy release from that which fetters life, trammels it or hems it in. Alas, you know not the wherefore of it.

Suddenly you find a desperate need clamouring for an immediate fulfilment. Oh, the anguish of not knowing what you exactly need. Nor your questing spirit has any lead. That bewilders you. You feel uneasy.

In desperation, you look out. You want to be free from any uncertainty that baffles or assails your mind.

You pick up courage and turn to your beliefs for guidance, maybe help. There is no response however. Even prayers fall flat and nothing ever stirs. Crisis deepens!

Now a feeling of emptiness starts gnawing at the tendrils of your heart. Tension mounts up; it unquiets. Howsoever much you rake up, you cannot find the wherefore of it. Unnerved, you sob, your heart bleeds.

As the feeling of emptiness grows, you feel distressed. In a desperate bid to get relief, you dig deep into the beliefs. You find them wanting. Oh, the tragedy. They fail you when you needed them the most. And just imagine, on these very beliefs you had staked your all.

Anguished, you feel sore about it all. Have you all along been living in a fool's paradise?

The very thought of it distresses.

Seeker! It's a crisis of faith. Nay, it's the crisis of life. Cut away from the safe moorings

6. THE THAW

OM! Silence deepens! Suddenly something occurs that calms you down and the serenity of the spirit sweeps away to your soul. Silence deepens!

The chitta-vrittis (the activated thoughts) begin to shrink back within themselves. You can feel their shrinking frontiers. As they shrink back, you too seem to melt away. Slowly you are being flattened to the ground. Visualize a candle-stick with a broad base and a short stem-that is how you look like as you envision yourself.

A flash, and upon you descends a strangely soothing quietude. As well, a strange warmth gladsomely gushes forth to wrap you with.

A suggestion of a friendly smile at first, then the smile broadens. It comforts, it soothes.

A leaf bud about to burst-that is how you feel and are now. You are restless and athrill and are ready to burst into a song. You do not know what.

7. HOPE

OM! You lay foundation to a holy vision and you are alive with Now, as if from nowhere, a soaring voice leaps out and you are in utter desperation.

From the anguish of the heart, rises yet another call. No voice, no words. O the anguish and the pain. No buoyancy of spirit, nor any gladdening hope. Your eyes are streaming with tears. Alas, limitations are far too strong to be trifled with. Utterly very helpless you feel that at last you do sob out. You are in deep agony o

Human limitations thwart your winging away heavenwards. Oh, flashes and claps of thunder. You feel as if struck by their vehemence. You and then.

You are shaken. You shiver. Not with cold but with a strange force that v gives forth. A strange sort of wistfulness afflicts your heart and you feel like distressed you give out a call: "Where art Thou my Lord?" OM!

You stagger and you fall-right where you are. You throw your hands up as if in a desperate bid to catch whatever had eluded your grasp. Violently the body twists about- why so? Hard to explain.

Yet another flash. You collect yourself and are on your knees. The hands fold themselves in all solemnity. And a heartfelt prayer breezes over your face. Your lips part you also want to pray maybe.

Still another flash! This time its vehemence puts you back on your feet. Now you stand and shudder. You cannot hold on-you fall. Maybe the fall hurts you, maybe not--but you regain your everyday consciousness and know where you are. Slowly the happenings around begin to register themselves in your brain with the human thinking faculty.

What's it? You find yourself perspiring from top to toe. Tears well up in your eyes and from the depths of your heart rises another prayer. You cry-and strangest of all-you laugh as well. Face lifted heavenward you sit in a meditative pose-to pray, maybe.

Presently a serene smile spreads across your face and in a warm heavenly glow you are bathed. You are thus blessed with hope-God's grace and His goodwill.

Here! Though eyes closed, you see a mellow light all around. Before your mind's eye slowly emerges a snow- white figure-effulgent, serene.

On a gleaming platform-a graciously smiling figure of man is seated-one hand raised and the other resting on his knee.

8. GRACE

OM! God is! Nobody dare deny that. So often we, however, take to talking
I wanted to write about IT, but I will not, for I cannot.

Just as God is beyond me to express in words, Grace too defies any attem

it. God and His Grace are one integrated WHOLE and there can be no iso

So I leave it at that and leave it to you, dear reader, to pacify your curiosity

human. OM!

9. HOWSOEVER PHENOMENAL A SPIRITUAL EXPERIENCE

OM! Howsoever phenomenal a spiritual experience, you do, at last, find yo
everyday world again. Here you are! You feel light, relaxed. You get up
romping about. You feel as lively as the fresh morning breeze and are as
the air-high above the unyielding earth.

Now; you sit down, smile and look around. You bubble over with the buoy

spirit. God is kind. You seem to have chanced upon some blissful find. Sw
arms and eyes turned skyward, you get up and start walking gleefully w
exuberance of it.

Now your whole being is rousing itself into an awareness sublime. It is as a

up, petal by petal, to full bloom. You are full of joy and gladsomely alive wi
enthusiasm.

A revealing urge, a rousing drive for the quest and a venturesome buoyan
to raise your hopes high.

Destined or not, you are ready to give a new stance to your life. It's just the

What next? Hard to say. What lies ahead of you, lies ahead of me too. Fo
both of us look up to Him. OM!

10. WAKING UP

OM! Though the benevolent spirit of the Lord readily helps man to the P
realizations, yet a spiritual experience is not an everyday occurrence.

Here you are! A while ago you were quite upset, but now that by His Grace you have woken up, you romp about blissfully as if you have chanced upon something gratifying. Oh, the exuberance of it! Aglow and agleam you pray in all solemnity. The prayer is a ripple of conversation with God, our Lord, in order to convey: "Ah! Though so near, yet You are so far away...."

Quick is the response however: "Nobody is as near to you as I am!"

Oh! The thrill! You start waking up, you are awake....

Now that you are awake: Inspired by a new drive and fired by the flaming faith you would open up-petal by petal to full bloom No more standing high and dry, you strive to shape your own destiny in consonance with your higher aspirations. Now onward-the life you live will not be somebody else's concern but your very own responsibility. Henceforth be responsibly alive and lively.

Seeker! A strong sense of participation is growing. You are keen to shape your own destiny and not leave it to fate or whosoever that be. It's only a start however. You are not yet fully aware of the implications of the modern science and its wonderful achievements. Of course the mind is there to help. Usually it had been running errands for one known sense or the other but its role in life is yet to be examined. So far it has always risen to the occasion and faced the challenge of life and its growing process.

11. THE QUEST

OM! While questing you tackle the mind at all its levels, but off and on frustrated. So often the means itself becomes a barrier and you don't know about it. Time and time again you turn to God for direction, for comfort also for inspiration. Not the mind but your own approach to the problem that is at fault. Sometimes you consider taking the path of renunciation and flee the mind is being

Now that you are awake:

Inspired by a new drive and fired by a flaming quest, you are full of joy and blissfully alive with a creative enthusiasm. Fired by a revealing urge, a

the tedium of running petty errands for one sense organ or another. A colossal waste indeed.....

Not knowing what to do you look around for guidance. Finding none forthcoming, you turn to your mind once again. As you do that, you see the (by now) chastened mind rise like a Sphinx from underneath the surface- consciousness.

Awed you look around for something that would help.....

Finding none forthcoming you pray hard. Your prayer puts you in the mind of the Lord and a voice is heard to say: "What you quest is the quest itself." Who said it? The mind? The Lord? I do not know. But now I know that I know. Oh! The bliss of it!

12. THE POINT OF NO RETURN

OM! Aspirant! You have reached a point of no return. Now you cannot turn say: "The quest is not for me, it is for someone else."

Find your faith to find your God. Help your faith to find. Seeker dear, don't labour the point. It is enough and enough is always enough. OM!

• Winged monster of Thebes with a woman's head and lion's body who proposed a riddle to the T who could not guess it; when Oedipus solvingit, threwherselffromtherockon which she sat, anddied

its voice. The faith that talks and feels is a living faith-both live and alive. L when fired by His grace is the flaming faith.

Seeker! Do the doubts still assail your mind? Never mind if they do. I do no either. They are there- nobody can help it. Even when you stand on the v of God-realization, they turn up to mystify you. It appears that the doubts-li else human-are essential for the human growth. Hence go ahead in spite o

Give your doubts a positive edge-that of hope, love and faith-and add a ne to your quest-that of flaming earnestness. Thus armed go in quest of "the your ultimate aim.

Take heart! In the twilight of the spiritual dawn, so often you find yours presence of the Lord. At times He is so near that His "breath" makes you b and tingle. OM!

Whenever anguished or facing a desperate crisis of faith, upbursts the Gra
to ward off any mishap.

13. SPIRITUAL EXPERIENCE

OM! A spiritual experience brings man face to face with God and gives hir
longing for rising to a higher human stature. It makes his life dynamically h
him to a higher level of spiritual awareness. To him God is then not some
Abstraction, but is a flaming Inspiration and a living Presence.

A spiritual experience inspires man to contain the turbulent passions and
them ultimately. It conditions his wishful thinking even to the changed spiri
circumstance.

What happens?

A spiritual experience makes a great sensation. It electrifies like a live curr
runs up and down man's spine and his hair stand on end. It dazzles in the
but soon allows life to settle down.

While still in the throes of a spiritual experience, man feels an awesor
mounting up. There is something solemn in the air. The face is aglow and
warm. Except for the warmth of the glowing face and the burning sensat
ears, there is not much of body- consciousness left.

Man hears a continuous murmur that hums sometimes high, sometimes lo
mellow, sometimes sharp. Now and then, a voice is heard from within sayi
but all is so quick and sudden that the aspirant finds it difficult to make out

As it goes on, the humming thrills and the vibrations find it difficult to shake
over body consciousness. Off and on, before the mind's eye, there is a su
the whole body is awhirl.

Now; the mind is still-no tense moments. The breathing is regular and rhyt
Unknown to man on its own the Pranayama has been going on. Sometime
in perspiration, its water running down the spine and all over the face.

And lo, the tears well up in the eyes and down the aspirant's cheeks they
streams. Despite it all, he remains calm and still. His face is wreathed in s

humming chimes steady and sweet. He experiences a throbbing emotional thrill. That enthralls.

Now he wrings his hands and his body writhes as if in dire pain.

The eyes are closed and
he is lost in a heavenward prayer. Tensed up and athrill that's what our spiritually aroused
person is!

The aspirant's body sometimes bends backwards, more than what is ordinarily possible.
But the spine is none the worse for it. He bends forward and the hands move making
strange signs that are in the world of yoga mudras. The mudras are not mere movements
of the hands but are conducive to human growth-at all levels.

Now the body aches around the shoulders. There is an unusual

turmoil* in the region of
the heart.

Now, there is an uprush-man suddenly becomes conscious-

strangely quiet but tensed up.

Tingling with joy, he rises again with a new gladness.

14. FAITH IN ITS NASCENT STATE

OM! Aspirant! A spiritual experience arouses man spiritually. From this m
rises again with joy, he radiates a new gladness. How
beginning to be, it is in the throes of being born. Usually that is how I en
Aspirant! A spiritual experience is a dialogue with God. It is a
flaming faith,
rousing way of worship.

Never mind what the words mean and what they are. Make it a point to experience its
indomitable spirit and the grit of it. One word of warning,
however. Neither anticipate
someone else. Your spiritual
experience is essentially in consonance with your own higher
aspirations. OM!

* I mention this specifically, because this turmoil disturbs. This can be easily mistaken for a pressu
might alarm and unquiet the aspirant. Sometimes, man might feel a sort of nausea. Because of it, a

expectedto fast moreoften, andtoeat in moderation."Yuktaahaar vihaarasya (युक्ताहार दिहारस्य)," says t

** Every student of elementary science knows that the hydrogen molecul
two atoms. Whenever, when hydrogen is prepared the atoms are liberated
soon join into pairs to form molecules. At the moment of liberation, hydr
to take part in chemical changes with certain substances-these changes, h
occur when the molecules of the gas are allowed to come into contact wit

substances. Such hydrogen-wherein its atoms haven't joined up as yet to form molecules- is called nascent, meaning in the act of being born.

This flaming faith-faith in its nascent state-is more dynamic and has a greater drive than the faith which is ordinarily there in our hearts. The Kindly Light sparks it. It illumines man's heart and it reveals higher truths of life! It's God's benevolence in the offing. It's His kripa (कृपा), daya (िया), Rehmat (रहमत) that the faithful aspire after.

In this newborn faith, the promise for redemption finds its fulfilment. It's what the devotees aspire after and look forward to. It's man's hope-a fond aspiration that by His Grace all will end well. It endures even when all seems lost in this ever changing world.

The dynamics of the faith in its nascent state helps man to know that life is a growing process. Once this realization dawns upon him, he gladly accepts change, decay and death as integral parts of life's growing process. Assured thus, he lives with added zest and greater self-confidence.

The spiritual drive of this newborn faith brings about a change in both man's personality and identity. As well, there is a vital change in his way of living which opens up new horizons of human understanding. Man finds himself possessed by a new dynamic self that readies him for self- realization.

Then; such is the dynamic force of this faith in its nascent state that man begins to aspire

Awe-struck, they are drawn to the spiritually awakened person. To them, now he is a noble soul and a saintly person, endowed with spiritual powers.

Man's voice becomes deep and vibrant. It vibrates with emotions of love, service and devotion. He means what he says. Even when he is in the wrong, he means well. His words inspire confidence and people find their faith by his blessings. He is always beaming with joy and his very presence inspires confidence.

It's a joyous experience to meet and be with a spiritually awakened person. The change is remarkable and attracts attention. Men find it difficult to ignore him or do him harm.

It is as if man is being remade. He becomes truly a seeker and a sage. His life is sanctified and he grows in moral and spiritual stature.

A realized person rises to the occasion whenever an occasion arises. He is afire with a confidence and faith that exalt.

There is another welcome change that helps him to face any challenge that might thwart his progress at any level.

On the physical plane man eats just enough and from what little he eats he derives much greater strength. He sleeps light, but what little sleep he gets gives him adequate relaxation. All this and much more becomes possible. A new mystic element of surprise takes over.

Behold! Animated by the faith in its nascent state, man sparks

Truly speaking, the faith in its nascent state is no faith as the word faith is normally understood. It's not a mere article of faith but it is what a spiritual experience wakes up, activates and quickens. .... It has in it what makes a sage, a prophet even. (My widest search fails to find a word that would convey the true spirit of this revealing experience.) In a way the divinity of man comes to life in man and he begins to live it.

Faith in its nascent state is the vehemence of a profound

spiritual stamina. It is much
more than a mere spiritual breakthrough.

Aspirant! Religion apart, if you quest in all earnestness a crisis

of faith is likely to
develop in your life.

In such an event, declare forthwith a state of emergency and

step up the vigour of your
life.

With sublime dignity and serene sobriety, be disciplined and

15. HOMECOMING OF MAN

orderly. Do not ever act
irresponsibly. No idle talk, nor any waste of time. Give up wasteful habits. Help your neighbour. Avoid rumour mongering. Face facts and act firmly to further human advancement.

You need all the strength-physical, mental, moral and spiritual-to fulfil human destiny.

Let God be not a mere belief or some make-believe faith.

OM! Aspirant! One swallow on its swift graceful flight will not make a sum
will just one spiritual experience make man a divine messenger of God ov
augurs well and should fill his heart with great expectations and aspiration

Brihadaranyaka Upanishad says:

"आत्मा ।ः। अरे द्रष्टव्यः श्रोतव्यो मन्तव्यो दिदिध्यादितव्यः"

"Man must constantly aspire to walk with God and talk to Him."

While treading the hallowed path, man has to face many a time, many
commitment, courage and faith. Even today he has to endure many an ord
many a trial-although human nature has undergone a sea of changes thro
He is beyond all speculations, faiths, beliefs and tradition-God is!

OM!

centuries. Man needn't however be disheartened, nor should he give up hope, for God is with him in every sense of the word.

From a spiritual experience emerges a strong sense of destiny and an awareness sublime that fires hope, quickens faith and enlivens human aspirations. By and by man begins to realize that he was never alone nor ever forsaken. He belongs somewhere-nowhere else but the One and Only. That fills man's heart with a unique hope. This hope is neither a mere expectation nor a desirable probability- instead it is a deep conviction that man shall not perish leaving no trace behind. Neither a total annihilation nor an absolute dissolution is his doom. It isn't, it wasn't, nor shall it ever be! Inspired by this incomparable hope let man ignore the dark cloud and perceive the silver lining. No gloomy thoughts nor any forebodings. In consonance with the human spirit this phenomenal hope will spark an awareness sublime. As a result thereof the man-self will step down and the divine-self shall take over. As it happens, the very next moment the effulgent angels rush forward to claim their kingdom lost. They rejoice and set out to make man a worthy son of the worthy Father! OM!

16. GURU-DIKSHA * ENUNCIATED

OM! As his full Oneness while meditating, an aspirant went into a trance. It wa meditation session there. When the trance was over, he got up and went saying a word about it and many people were at all. I met him later at a friend's place. Being eager to hear about his spiritual walked up to him. He looked up and said: ".... nothing doing. I do not wa anything to do with you or your Yoga." "Yoga is not my personal affair. It is a way of life, " said I. "If I were to go into a trance like that in the office, I could lose my job. My b care to see whether I was in a trance or fast asleep." I stood wondering, as he walked away.

Later I asked myself: "Why should he lack faith in the Lord's ways?"

Quietly I turned to Him for guidance because the aspirant's remarks were so odd. Presently, a whisper seemed to say: "A keen sense of query and quest and a ready response to a spiritual experience are imperative.

"As it is essential to prepare the soil before a seed is sown, so it should also be in the case of a questing heart. It should be actuated and readied for a spiritual experience."

OM!

17. THAT REMINDS ME

OM! Aspirant! That reminds me: There was a friend of mine, a devout per set habits and was regular in his prayers. He would perform certain rituals may. He would recite the same mantra every day for a particular number o was his daily routine.

One day, a friend of his managed to take him out for a walk. They walked reached the Ravi river bank. There, my friend got restless. It was his pra wanted to rush back home. Unmindful of the anxiety and the uneasines friend, the gentleman remarked: "Oh! The sublimity of the dawning day! Lo river waters reflect its glory and the clouds above are aglow with pride!" My no stomach for such niceties of nature, however.

"I am getting late for my puja. I must go," said he.

The gentleman ignored the plea and went on: "My dear friend, beware of Once you accept its authority, your lips are sealed once for all. You lose al the creative thought. And emotions stir you not to fill your heart with love o your god on a holiday. Let us look around and gasp and .... Why can't y here?" His voice trailed off into silence.

My friend protested, but was soon carried away by the beauty all around. waters, the riot of colour, the dynamic spell of the small hours-all conspire his mind, imagination also, and charmed him away from the monotonous r Eyes wide open and his gaze gathering unto itself the mystic beauty of the sat down then and there to pray and meditate. No wooden beads to coun

realization.

* Guru diksha is initiation but with a difference. The guru initiates, actuates and activates the soul force-not only that of the disciple but his own too. In a way it is an integrated endeavour both by the guru and his disciple for self-

burning of the incense either. There he was, listening to the voice of the sublimity with rapt attention!

A gladdened heart it was that enjoyed playing truant. No monotonous routine any more.

He felt happy like a schoolboy, who misses the school to roam about, merrily plucking wild flowers.

It was almost midday when our friend could drag himself away from this spiritual spree.

All the time his friend sat sulking, bored, and tired of waiting-under the shade of a tree nearby.

Later in the day, my friend told his colleague boisterously: "To break away from a monotonous routine is the road to progress: To climb out of the deep ruts of long-established habits is a rousing experience.

"To be hemmed in by inhibitions shackles our minds, hampers our progress. We lose initiative and listlessly drag ourselves along the ruts-the beaten tracks. All zest for life is lost and we go on living mechanically. We miss the go and the thrill of being alive!"

He got up, yelled gleefully aloud and jumped in the air on to a seat beside his friend.

With a wild sweep of his arms, my friend continued: "As I sat there, I felt a strange joy surging within. Soon all sense of time was lost, and I was strangely aware of another dimension flaming into view.

"Though eyes closed, I saw the sun rise in the east. Its rays rushed forward to engulf me.

I remember I raised my hands high. I saw them both gleam and they were resplendent.

Strangest of all-I could see my entire being, turn into a flaming

My friend cut him short and said: "That gives me an idea. The yogi does not worship the sun as such. He is conditioned by the practice to take in and imbibe the spirit of the sun. I wish I could add more.

At the end he added: "That's not all the story. It was a day of surprises. I had to meet that day a foreign scientist. He was to deliver a lecture for the benefit of my students. On the way back, I was reminded of it by my colleague.

"Here! The college gate. I am a little anxious. The Principal might have already met the honoured guest.

Anyway, it was time I should have taken my class.

"I walk up to my chair. There on the table lay a letter. I pick it up and read.

"The letter is from the visiting professor. He has written that he will not be able to keep the appointment. He will be late, he said. Now he himself would come to meet me in my classroom. Will that be all right, sir?

"Letter in hand, I stood wondering. I was in tears. The bell rang. The students came in. I was in time for my class. Quite in time for the foreign dignitary's visit as well. God is great!

"The boys sat down. Those who were late tiptoed in. It was all so quiet-not the slightest murmur. No usual whispers even. I wondered.... Suddenly one of the students got up and said: 'Sir! Tell us how far a scientist's mind can accept the existence of God.'

18. A MIRACLE OF THE FLAMING FAITH

OM! Once upon a time, a seeker went to a saint for guidance. The kindly g
best to talk him into awareness of God, but could not.

"Sorry, young man! No need to despair however. Here, take it."

The disciple looked at the image of the Lord and hesitated. "Not just a sculptured stone, God is in it. You cannot see Him but He does." "He sees all right-but .... I also want to see Him," the seeker replied. "Worship Him in all solemnity and be blessed with His benign Presence." Taking his guru at his word the disciple placed the image on the altar in a temple far away from the proverbial madding crowd. There-he would get ready early and worship the Lord as directed. Time passed. More time passed. In the course of time, daily rituals became a routine affair and he went through them mechanically. No buoyancy of spirit, nor the fire of worship to animate him- only listless goings about. That too could however not go on for long. At last the crisis of belief overtook him and he felt all the more miserable. Disgusted and badly stung, one day, he walked away leaving the temple doors ajar. In a town nearby the aspirant found himself being taken care of by a girl of ill-repute. She readily agreed to accompany him for a night of dining and wining and love.

Both young and gay and groomed, in the gathering dusk they began to get ready for the nightlong gaieties. It was going to be a jolly good night for the ascetic-the wine, a beautiful woman and her sensuous charm-ready to rake him up inside out.

The youthful charmer danced full of life and verve. She was lovely, young and sweet. And all the charms of her lewd trade were not unknown to her.

To warm up the dark cold night, a fire had been hastily built and it was burning bright. Higher rose its flames that cast their weird shadows on the trees around.

Now they were alone, just the two of them. Never were a man and a woman desired so much by each other. The man swooned in her arms as she nestled closer to him.

Again, he shivered as something hot surged within. He groaned as the spurt of rising passions gave him tremors. Suddenly he leapt aside as if struck by lightning. Before the woman could say anything, he struck her full in the face and shouted at the top of his voice: "You fool! Can't you see that we are not alone? The door is ajar and the Lord is watching. For shame!" He stood where he was, for..

There! To his utter dismay, on the altar where the image was, now stood the Lord!

"But why? Why today of all the days?" the ascetic muttered helplessly. In response, as it were, the Lord spoke in measured rumbling tones: "It is only today of all the days that you were truly aware THAT I AM!"

Next morning people flocked to the temple in great numbers and it was hard for the ascetic to explain what had really happened. He was too much full of the Miraculous to say anything. But the people talked.

Someone remarked: "I have heard him talk to the Lord." Another one said: "He has not only found his faith but has also found his God."

Still another confided: "Though he had to face a deep crisis of commitment and faith, he got over it by God's grace."

He was right. For, it was not only a deep crisis but it was also the moment of his destiny.

OM!

PART II

1. THE SEEKER, THE WAY AND THE SAGE

OM! Three essentials of the quest are: the Seeker, the Way, and the Sage. "If there is a Way and not a Sage, it will not expand. If there is a Sage but no Way, nothing good will result. When a Way and a Sage are found together, then all men will become cultured and enlightened." It's true in all the fields of life.

OM! It is neither seeker nor the sage who is great. It is this unique relationship that deserves mention and praise. It brings out what is best in both the sage and the seeker.

2. DARE TO DIFFER

"Life is short, the art is long, occasion sudden, experience fallible and judgement difficult."

(An old saying)

OM! Dear Sir! It sounds hollow to my mind. Man shall always seek despite dampers.

Life is eternal. Man shall prevail. The art is long? Never mind the voice of d is always well within time to achieve it all in his stride.

Life being a growing process, the human art must also grow. As it grows, and it looks rather difficult to cover it in one single span of life. Do we ever child because it grows and does not remain a tiny tot all its life for us to caress?

Occasion sudden? No, it's not. It's like an iceberg floating in the sea. On visible. The vast bulk of it is beneath the sea-surface. No wonder those w what they see flounder and are shipwrecked. Every occasion is rooted dow flourishes in the present and shall find its fulfilment in the future.

Experience fallible? History itself belies it. Experience lives supreme in hu

Our own ignorance is to blame-for the human experience is infallible. It purpose-perhaps not the same that we might like it to serve.

Judgement difficult? It is, and it is not. It depends on one's own experience, capacity and Viveka-the ability to judge, A shallow mind cannot do justice to the problem in hand. It might be trying to apply the same yardstick to both earth and the air. Viveka is however inherent in our will to live. Let us discover it to make the right decisions.

Aspirant! Life is a growing process. We must take note of the changed circumstance and act accordingly. Let nothing deter, nor divert our attention. Dare to differ, and grow wiser. OM!

3. MAN, LOVE AND ART

OM! Dear Sir! So long as man is alive, he is guided by desires, sentiments Life is the vehicle for man's aspirations and the aspirations are the blueprints of what he aspires to achieve.

In the words of someone, "Love and Art make it worthwhile for man to live hereafter."

Love? Though instinctive as well as intuitive, it is essentially human. Life w is bleak-a howling wilderness. A gnawing feeling of emptiness sets in-ar bleeds. Though human, its theme is divinity. It inspires man to take to thing and to let love express itself as an art of noble living.

Life as an art: It creates nothing-it only reveals. But sometimes it conceals reveals. That happens only when something goes wrong with it.

Because of being human, there is love in every heart. Because of art, ther all that is. To reveal them both-love and art-is essentially your task.

(i) Reveal beauty in what you do. Your doings ought to have a meaning a done purposefully.

(ii) Reveal love in love of life, love for all the living beings and in an unalloy

God-the Ultimate Goal in life. (iii) Reveal God as life's loftiest aspiration-to ideal human being that takes care of his fellow beings and all that environs

4. YOU AND YOUR UNIVERSE

OM! Aspirant! Truly a wise man has said: "Thou thinkest thou art but a s whereas in thee is involved the whole universe."

That should give you confidence to face the future with courage. God made you what you are.

Behold! The Benevolent One has descended into life as Hope and Faith; both shall last as long as life endures. Be not a mere spectator. Fired by a strong sense of sharing, gladly get involved in the life you live. If the wise and the enlightened were to stay away, others will make a mess of the whole thing.

Aspirant! Do not grudge nor merely grumble. Condemn not nor find faults. It's not human to be stand-offish. Join in, get together and help build a brave new world of exalted deeds and higher values. Help initiate, create and develop such conditions of life wherein none need sin nor tell a lie. Seek His Grace for this project divine.

5. MARRIAGE: A MIRACLE OF LOVE AND FAITH

If the legitimate needs are met with reasonably well, man will have little excuse to run into the arms of evil or be its camp-follower. None can sin unless one can justify.

OM! Sometime in the hoary past, man transcended animalism to initiate an institution of marriage. Marriage: Man and woman are a party to this sacred institution. Man is m woman is feminine. God made the male and the female different so very sure to inspire atonement at one time or another. OM!

Conscience is much too strong for man to defy. Repentance is they fell apart in the early dawn of life's onward march to self-fulfilment. legend of Adam and Eve or Rudra's separating Brahma's Nature into mal It's the same story.

You err, you blunder; even behave low despite noble aspirations. Providence does it to jolt you out of a sense of self-complacency. Constant vigilance is needed for exalted growth.

It seems, neither the man nor the woman took kindly to this separation. Ev are restlessly yearning for a reunion to be a "composite" (integrated) whole longing for togetherness is love-always tugging at the hearts of man and w

Both swear by love, and are so much taken in that they have fallen in love with love. It is the deepest ever emotion that churns man and woman. To deny it is to deny being alive. It is a beacon sublime to caution man and guide him on to self-fulfilment.

Whether God inspired man or man rose spiritually that high, the fact remains that in marriage the two separated one-time-partners come together as life-partners. Together they hope for, dream of, and aspire to become one whole once again.

How and when man realized the truth of marriage, I cannot say. From a mere instinct to a knowable-will is a far cry. When the ancient man could will it he made it a part of his religion. Not long after he realized that he had chanced upon a miracle of love and faith. It exalted him to a personage that was better placed in many ways.

The deities have come and gone. Even faiths and human values metaphorsed. Social customs also are in for change and did change from people to people. But the institution of marriage stays. It stands. Man and woman marry to found a family-the family is a natural unit of humankind.

Men have been foolish enough to wage wars to destroy one another's faith. But they have never tried to undo the institution of marriage. It is as sacred and binding today as ever before. OM!

6. WHAT MAKES IDEAL MARRIAGE

OM! It is high time I talked of what makes an ideal marriage.

People abuse, misuse and do damage to the institution-there should also be such a thing like marr of marriage.

Man should truly love his wife and the woman should have shraddha (श husband. Shraddha? Self- esteem, confidence, love, care and faith in the h of humankind are its constituents. This way it is not just a female's instinct runaway male, nor it is a frolicsome gambol of a male to woo and win ove It is a meaningful quest for the truth of marriage-realization.

Marital romance is not skin deep it is the very nature of man's being. It spr depths of the human spirit. In it a man and a woman do not share a mere they share all that they are.

Jealousy destroys the harmony that it seeks to safeguard.

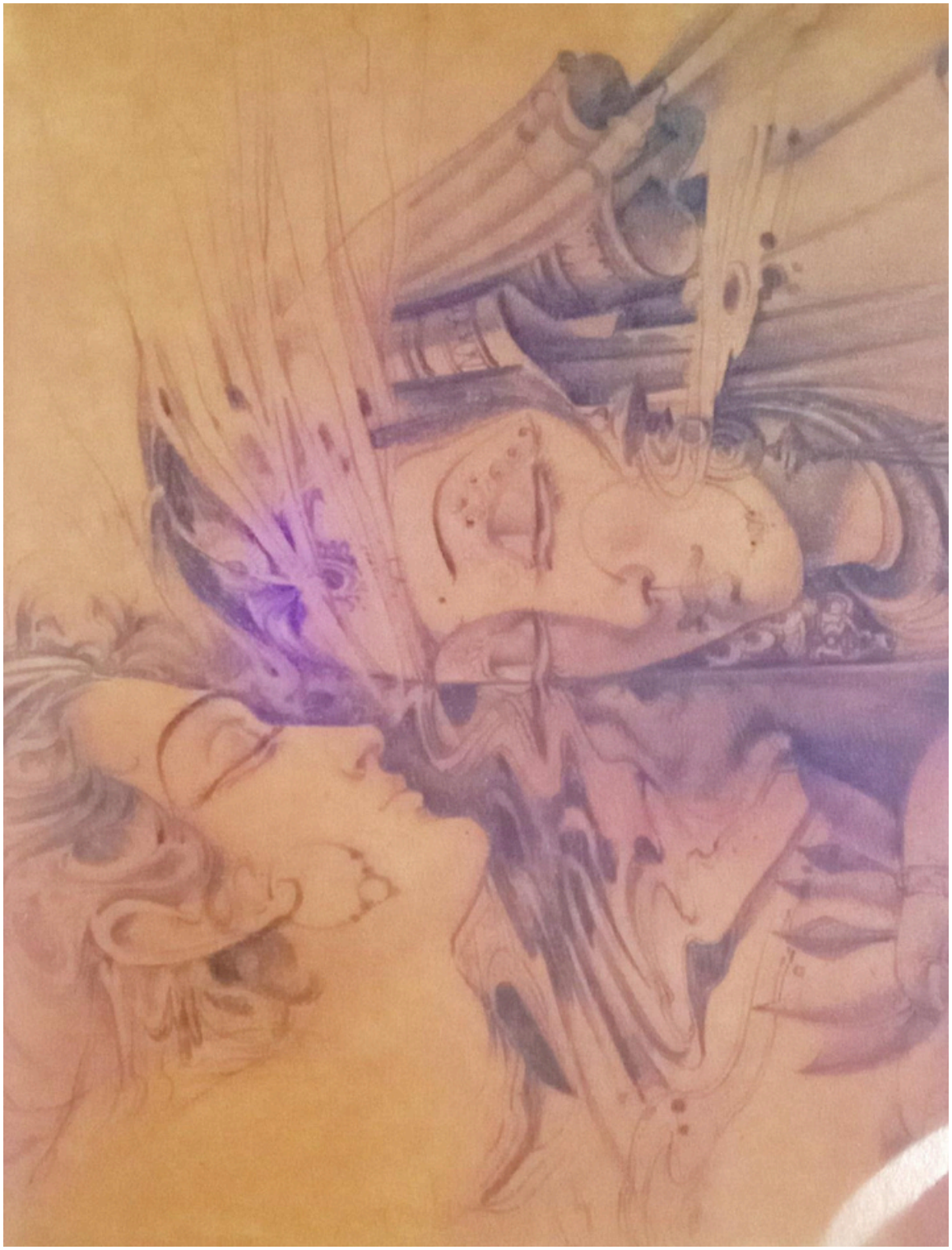
What is it exactly that life seeks to realize in bringing man and woman together? Apparently life wants to go beyond mere survival on to the prevalence of humankind. That is why life after marriage is a different affair altogether.

In so vital a matter, religion could not possibly stand aloof, so it promptly stepped into this area of human activity. Here is the vedic mantra that a bride and the bridegroom recite at the time of marriage.

ॐ समञ्जन्तु विश्वे देवाः सापो हृदयानि नौ।
मातरिश्वा धाता समुष्ट्री दधातु नौ॥
(R.V.X. 85, 47)

In this mantra both man and woman invoke the Lord of Creation to unite th minds. They resolve to live together in harmonious unison, on their way t realization and self-fulfilment.

In another vedic mantra both the bride and the bridegroom say: "In all sole commend ourselves to the Lord of Creation. May He unite us in lasting to May our words find a favourable response in each other's heart."



In marriage the unity of the heart and the soul is imperative. The unity env
we join together (दियुिकुतु) two wooden planks. That way both man and wif
maintain their identity and still remain integrally united. (Please do not thin
in terms of individuality.)

Man and woman! You are male and female. The heaven that you lost as Adam and Eve will be yours once again if you earnestly fulfill the marriage vows. Live creditably as man and wife and be devoted to each other. Not to strive for marriage-realization is an act of sacrilege-sinning against life itself and a sheer waste of a rare human heritage- love. OM!

7. MARRIED LOVE ABHORS BETRAYAL

OM! When married, do not ever rub love the wrong way. Both man and wi and be frank. Frankness is the first casualty in a world of suspicion. An un suspicion leads to tension and man and wife adopt an irrational attitude. T argument's sake and oppose each other for opposition's sake.

The married-love abhors betrayal. It demands implicit loyalty and faith. Th man and wife readily mirror each other's doings. What takes place in one i the other-sometimes as a premonition. Life and nature seek in and dema wife a strong sense of fidelity. The marriage vows cannot be betrayed wi The betrayal hurts. No wonder everybody condemns when man sinks to s

Immorality is against the law of nature and that of life. Man's good sense r it. I am no alarmist, nor is my mind obsessed with the idea of sin. It forebo

The immorality (unchastity) is violence directed against 'man' and 'natur begets violence. The consequences are naturally catastrophic-affecting m Even seemingly innocent flirtations and the socalled platonic* love someti the marital accord and calm.

Adultery in any form and at any level introduces a poison in the body pol conduct and its principles. Even craving hurts normal healthy living. Perve adversely affects the mind and man suffers because of it. OM!

8. BUT HUMAN TO ERR

OM! Young man! You err. Young lady! You are not an angel either. Both likely to err. Not much wrong done, however. For it is seldom really meant and wife, hence dear to each other. Do notice each other's mistakes, fau in.... interest-hence love.

You err. After all you are a human being. To err is human. To forgive is divine. Is that expecting too much? All right, then to punish is law. Punish by all means. But when your own turn comes, be a sport and take the punishment gracefully.

No harm in making small stupid mistakes, sometimes for the fun of it. Be true to each other that is what truly matters. Welcome righteousness, but shun self-righteousness and be a couple of true human beings. OM!

9. WHEN LOVE GOES WRONG

OM! No man shall ever be loved by his wife if he himself does not love he
may respect, be faithfully devoted to him but love? He will have to go witho

* In reality platonic love is an intimate relationship between a man and a woman that is characterise

of sexualinvolvement.

The wife herself is often helpless. For the woman in her feels hurt and puts the fire of love. In spite of herself, she lacks the warmth of love.

Alas! Because of a lapse on man's part, his wife becomes indifferent. It's t of a vicious circle, hard to break. Because of her unconcern, man loves he That in its turn makes her indifferent all the more.

Any lapse on the part of the wife also disturbs, hurts. If her heart lies elsew fail to respond fully to his love. Man gets upset and is irritated. When love nothing ever goes right. Marriage loses its charm. Life becomes dull.

Man and wife should be true to each other and keep up, rather exalt, the s marriage vows*. Marry and stay married and strive for marriage-realizatio

Broken marriage means a broken "institution". That results in many a prob in particular. The children suffer the most because of the very plank on wh having been taken away from underneath their feet. Human dignity suffers loss.

To keep the world safe for posterity, a child of today and an adult of tom have his or her roots in the family. A happy marriage and a happy family Man should love his wife and the woman should heartily respond with love to marriage-realization.

Last! There is not much of the woman about her if she cannot bear a child and bring him or her up to be a worthy personage. And there is not much of the man about him if he is not his own man-considerate, bold, honest and hearty. OM!

*The vows are the basics of marriage. "There has to be fuel before the fire will burn." Fuel? In the case of marriage themarriage vows andlove formthe needed fuel.

10. A WORD WITH A YOUNG MAN

OM! Young Man! Some words for you!

Wonder if you shall ever discover your true bearings. You have too many i fire. Yours is much too hard a lot. It's good, however, that courage and ordained for you.

Hardships and hazards? They are an integral part of your life and you kno children are yet to come into their own and the old are too weak to meet t Accept the challenge and respond manfully. Experience will add new dime everyday life. Never allow the difficult times to make you callous, uncari feelings of others. Take care lest the beast-lurking somewhere in your h pounce upon and maul the man in you. That will be a human tragedy and

You are not just an individual. You are an integral part of the family. The fa

down in the environment- natural, cultural and traditional-In its turn the phe environment is blessed with a purposeful sense of direction and meaning you are ready to found a family, a woman is likely to meet you more than h

After marriage, some adjustments might become necessary-clipping, par

sort of triming off. By and by things shall however, settle down. For a wo marriage and the home are in and on principle, a wholetime occupation. T little difficult for you to fully live up to her expectations. To make marriage a will be better if you start dreaming a little to be in the likeness of her heart for better understanding, along with her strive to discover new horizons love and life.

Find new areas of agreement and readily adjust or re- adjust as the need quarrels arise out of petty differences. Even if there be a clash of persona the situation with care. Greater understanding, mutual regard, and a spiri take do help.

It is not possible to sing lyrics of love all one's life (though room enough fo
Hence the two together should realise the responsibilities of a married life
better.

Always seeking a flaming joy in love is sure to wreck the chances of an ea
Normally it is difficult to feel the same way at one and the same time. To p
fiddle seldom finds favour. The love that poets write lilting lyrics about, is t
a paradise lost-that is why everybody loves to read a love story.

Young man! With a happy heart take the marriage, home and your job in

Most of the people do that. Why bother about a few who scrape through lif

No running away, live life fully and not in parts. Its debt cannot be pai

instalments. Do not limp through life listlessly. Nor become a recluse-n
otherwise. No fun in becoming your own jailor either. That way you miss
which is hard to catch up with later. It makes you a faddist and may ever
sadistic bent of mind. Even pessimism sets in and you start finding the b
dark. Alas! Life cannot be re-lived-not even in imagination.

Friend! Love life to live it well. Allow no doubts to dampen your love for it.

even when hit hard by many an adverse circumstance.

Sometimes you might err-even blunder. Sometimes you could be right als

and take it all as part of the game. No unnecessary regrets-however mak
desirable.

Young man! You are young as yet. While questing for the undefined, un
frontiers of the values of life, you might make mistakes and come to grief.
obsess you, however. Face the situation with fortitude and aspire to make
next time.

It is better not to run down samaj (मिाज, community, society). You are a so

answerable not only to yourself but to your fellow beings also. Even when
interference is not to your liking, do appreciate the society's role in life as a

Friend! You are young and keen on an adventure of the heart. The socie
against love. It is however, against a mere fling-or an irresponsible ind
guarantees you the right to love, marry and found a family. There have be

isolated cases of love-tragedies. The love tragedies do excite as well as delight. But a vast majority of people are happily married and in love!

Society thinks in terms of collective gain-yours and that of the other members of the community at large. It is the ancient Sarvodaya ideal.

Society's duty it is to protect the innocent against the wily and the unscrupulous. An immature young girl or a young boy are like growing creepers needing support*. Like a good gardener trying to find a suitable support for the creepers, the society is anxious to see them-the girl or the boy- leaning against a proper shoulder. The shoulder should be that of a mature, responsible person-neither a coward nor a shirker.

The society can make mistakes. But you also often err. The society is in a better position to right the wrong done. Better take advantage of the society's abundant fund of common sense, care and wisdom. That's all.

What is samaj after all? It's you, it's me, it's a corporation of human beings with common problems and common interests. For a better yield the farmer divides his land into separate fields. For the healthy growth, God does that in the case of humanity. (Man has a destiny to fulfil.) An individual is the unit. Then comes the family-father, mother and their children. The next bigger unit is society- the Samaj. It consists of families having common interests to watch and common problems to handle. Last of all is the brotherhood of man-the Family of Man.

• This need for support is so very intense that young people mistake it for love. In fact, it is just the human support that they seek from each other to cope with the urgent

OM! Behold a young woman standing on the threshold of rediscovering herself. She is youthful and warm. The child in her is wistfully looking on at her dying world of dolls. The childlike impetuosity annoys the woman inside, who is getting impatient to step on to the stage set for the heyday of youth. The mother in her is counselling patience and is carefully grooming her for the blissfully purposive days ahead.

Here! She is all playfulness and is full of zest for life. On the sly she nourishes a fond hope that a life of reckless abandon, love and romance is on its way. At the very thought of it, a strange excitement sweeps her off her feet and she romps about joyfully.

Her boisterous heart is ready to unfold a whole world of romance, love and dreams. Look! How her eyes sparkle, scintillate and flash to light up the paths of her playful longings! Her lips part readily into a maidenly smile and she is all flaming charm. A spring tide of rosy desires makes her face aglow with its telltale warmth.

Disturb her not in her girlish reveries, frivolous though. Hush! Her youthfulness is playing pranks while she is busy adorning her youthful surprises and young day-dreams. Oh! She blushes hot to glimpse the forbidden desires being mirrored unabashed in the throbbings of her young heart. She is going about coyly lest somebody should discover her adolescent dreams. Her voice is soft and laden with sweetness of the budding fondness and love. Excited and astir, time and again she crosses and recrosses the threshold of her maidenly bashfulness to be near her newfound love. Emboldened by the thoughtful woman inside, she is enshrining her love dreams

Think of love in terms of a good home and comfortable living. Don't be carried away by honied words. You need a teacher to solve a mathematical problem. How can you, all by yourself, handle the problem of marriage? Do be guided by your heart, but let the mature adult experience of friends, relations and parents also play its part.

Lest your heartthrob should take offence, normally you ask only palatable questions.

Remember the saying? A person can fool some of the people for some time, but not all people for all time. By making proper enquiries, let your friends and parents save you from being successfully fooled for some time. At stake is your future happiness. Then they are as much concerned about it as you are.

Too clever to be cheated? Still someone might take advantage; hence better seek advice.

Keep away from those who take a woman to be an object of sex only. Take your time to exercise your option. Marriage means making a happy home and founding a family. Is your choicest man adequately capable of that? Has he a strong sense of responsibility?

A wrong decision might land you and your family into trouble.

How about an arranged marriage? It has its own advantage and charm too. If love is an article of faith with you, fall in love with the man you marry. Do have a say in the matter, but let it preferably be a family decision. There is no such thing as "made for each other".

That is an ad man's sales talk. You are not for sale. Are you?

Why don't you come out with whatever challenges attention? You must have some goal in view. Being young, it is your privilege to cherish some ideal. In that you have the making of a great person. Hence take care and be wiser.

a suitable support, your parents and friends should see to it that you lean essentially against a man of character. He should neither be a shirker, nor unscrupulous-but a man with a strong sense of responsibility.

Not that the society or your parents cannot make a mistake, but you are also likely to err.

With your limited resources, you have little chance to right the wrong done. But the society is better placed to solve the problem. Seek assistance.

Good! So you are a married woman now. Fine. Here I am again, come to say a word of advice to you.

Comfort your man when he suffers a setback. An "I told you so" after the event only irritates. Try to understand and respect his point of view. Encourage him lest he should lose faith in himself. Do not hurt, nor insult. Comfort with love.

Now your place of honour is primarily your home. Grace is what a happy marriage should bring in its wake. Not frivolous but be gracefully dignified. Petty jealousies, idle bickerings forebode evil. Never stand on a false sense of prestige. Be frank and forgiving.

Stoop to conquer and conquer to love and to be loved.

By virtue of your love for your man, you can change his outlook on life. Inspire him to nobility of character, dignified behaviour, and a kindly grace. Don't send him to work flurried. He will come back home worse. Nothing sobers man more than tender care and love.

Your greatest triumph lies in womanly grace and the emergence of motherhood. A

beings in search of their true identity. Thus united, strive severally and jointly for marital bliss and self-fulfilment.

You are a person, in your own right a human being. Grow to your fully dignified human stature-intellectual, moral and spiritual. No hope for a world wherein the better half of its population is not allowed to live an honourable life.

Last! Have full faith in the sublimity of a spiritually elevated life and transcend the mere biological existence. Humanize all the drives and the urges. OM!

12. WHAT WIFE RESENTS THE MOST

Paradise may or may not exist but the longing for it has its own advantages. Man becomes conscious of the Human Destiny and feels great.

OM! A word of advice to you, young lady. Unknown to you even, someth resents anyone having a greater hold on your husband. The woman in yo challenge to her love for him. It is this subtle annoyance that disturbs oth cordial relations between you and your husband's relations.

Basically man is a rational animal. Being human you too should be rationa reasonable and let good sense prevail. Because of minor reverses that yo suffer, you should not get upset. Man's world is a lot larger than that of a keep you, your home, your children and his love for you safe, he has to fig most of the time. Give him a free hand and grudge it not. Be contented to l of his around your waist with love. With the other let him work for a living u

Enough of hectic activities and emotional churning all day long, at home h

not that of the mind alone but that of the heart too. The world outside is no disposed but is out to grab whatever he has.

People want to give the minimum of themselves and are eager to get the of others. Such is the world he lives in and works for. An adverse reaction because he is human.

Comfort him when he suffers a setback. An "I told you so after the event w Try to understand his predicament. Accommodate, encourage and help hi self-confidence.

Your place of honour is primarily your home. Even when you have to go to work, you do it to keep up its dignity, its calm, its grace.

Be dignified in life as well as at home. Do not be frivolous, nor indulge in idle gossip.

Petty jealousies, idle bickerings forebode evil. Never stand on a false sense of prestige.

Be frank, considerate and forgiving. Stoop to conquer and conquer to love and to be loved. Speak soft and sweet. Shouting is unwomanlike. It annoys more than what causes it.

Change for the better your man's outlook on life. Send him out every day a chastened personage. Inspire him to nobility of character and manly grace for the well-being of the human race. You can do it.

Your greatest triumph lies in womanly grace and the emergence of the sacred motherhood. Your charm lies in graceful living and exalted human behaviour. Look down upon men and women of easy virtue. They barter their sublime love for material gain.

Come on, dear young lady-you are great in your own sphere. Man has his own field to work in and live for. Just as a carpenter joins two planks to have a plank of larger dimensions-you and your husband should coordinate your activities to cover more and more areas for the good of man.

By becoming man and wife, both of you embark upon a great venture of the spirit. Not just a mutual arrangement to live together for sex, marriage is a Sublime get-together of

13. WONDER IF YOU KNOW

OM! Dear Sir! Wonder if you care to know your own mind. So often you ar
wrought-up nerves make you. You are seldom yourself and are rarely at h
of hectic excitement that is there in the world around. When at home, you

and peace-not only of the mind but that of the heart too. While at work you had had enough of emotional churning all day long.

Man's world outside is not kindly-disposed and is out to grab whatever it can. You couldn't expect anything better in a world wherein people more often than not want to give the minimum of themselves and are eager to get the maximum out of others. Such is the world you live in and work for, all your life. Howsoever much you may harden your heart, there is bound to be a reaction. You are human and not a mere robot.

At home, you wish to get what is denied to you outside. Outside, nobody cares what you are unless it suits somebody's convenience. As a result thereof-at home you expect to be looked up to as someone who matters.

Whatever you get outside has a price. Do no favour and you get no favour. A help is not help coming from a fellow being to another. Instead what you get is charity, at best a grant. Whenever in distress, you get neither love nor sympathy but pity. It is a charitable deed done for an unfortunate person. And for this "noble action" a bill is presented to the Lord for immediate or deferred payment.

At home, you want no bargaining of any sort, nor arguments. You give in love and you expect to be appreciated. Distrust irritates. Sometimes, you follow the line of least resistance-you tell untruths and are driven to hypocrisy. Apparently, you take it as a challenge to your manliness. Things pile up and you start losing your temper even at small things. At the back of your mind is some long- forgotton

"What a noble person demands in himself, the lesser man demands it in o

14. A WORD ABOUT MARRIAGE

OM! Aspirant! In the field of this human relationship, you are entirely on Nature doesn't help you much in any aspect of it. What is right and wha normally it's for you to decide.

Let experience, common sense, social customs, religion, and above all fai footsteps on to a happy married life.

Yours is not a mere biological existence. You are no longer guided by the

You have a quite well developed will. You can will to do things as you like. for you to defy the instincts even. And you need not always behave in a ce under similar circumstances. It's so because you are human and have th choice.

Being human, you can always rise above-transcend even- -the demands biological as well on the human level. You can refuse to eat though hungry in all other spheres of life, sex included. Leading voluntarily a life of celibac human behaviour. There is nothing abnormal or unnatural about it.

You are human. You can initiate, create and develop a new way of life and

better your chance for self- fulfilment. (Of course, it can be the other way not talk of human degradation, however.)

Marriage is one such human value that was initiated long long ago. It is dignified behaviour and an exalted way of life. It's as old as man. Ancient much aware of it as the man of today.

One man, one woman, 'till death do us part' is a higher human value. Son hoary past, it was initiated in the best interests of mankind-especially the conforms to the highest socialistic pattern of society.

Once a man and woman decide to live together as husband and wife, it's i things thereafter that they should settle down to marry. Now that they ha choice and chance they should let others alone. (It was because of this h justice and fair play that at one time the Hindu society looked down upon a to remarry. Divorce is a comparatively recent development.)

To continue: Marriage is a human value. As such, it is a human problem as all the human values are. To live up to this human value is a virtue sublime. It sanctifies this man- and- woman relationship. Failure in this respect makes this get-together adultry. Adultry is against the human spirit. Anything running counter to the human spirit is a sin. It is to decry moral values of life and to debase human dignity. Adultry jeopardizes man's best interests-physical, mental, moral and spiritual. As such it has always stood condemned. At no time in the history of the world has it ever been condoned-morally or otherwise. It hurts.

So, marriage is a human problem. No human problem can ever be isolated. Life is one integrated whole. Its implications have got to be looked into specifically on the human level. What's the best way to solve it anyway? Unshakable faith in the sanctity of marriage alone can help. Everything else just tinkers with it. Integrity of the persons involved also helps.

Parting company is easy. Refusing to live together is not difficult either. Seeking divorce is no remedy however. Nor does it enhance the stature of man of the space-age.

Marriage is a challenge to human dignity-it ever was and shall ever be. Be human enough to accept that man does falter. And be godlike to believe that he can also act right. Now start afresh!

Every day you spend ten to twelve hours to earn your living. Can't you spend a few hours to earn your marital accord and bliss? In married life you face the challenge of sex-behaviour. Don't take it for granted. Give due thought to it. Instead of seeking divorce from each other, better attend to the present day malady-hurry, scurry, stress and strain.

Aspirant! For greater understanding and enduring companionship, sublimate-humanize- all your inordinate desires and intemperate passions that keep you tensed and on edge. Transcend the mere biological existence and invest your life with finer human sentiments. Be essentially human, necessarily a man of character and unfailingly God- fearing. Life will then be more rewarding and love more gratifying ready to send out into the world outstanding persons and distinguished personages. OM!

Inspired by the spirit of the age, strive to win the battles of life.

15. A WORD ABOUT SUBLIMATION

As a psychological term, "sublimation" is to restrain, then redirect the avail
instinctive energy (of an urge to be sublimated) into a channel other than t
provided that it becomes socially acceptable and valuable too. It is both a
an unconscious process and must be distinguished from suppression and
a way it is to transcend an instinctive urge-it is to humanize it.

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instinctive energy (of an urge to be sublimated) into a channel other than t
provided that it becomes socially acceptable and valuable too. It is both a
an unconscious process and must be distinguished from suppression and
a way it is to transcend an instinctive urge-it is to humanize it.

OM! Young man! All talk about controlling a natural urge or getting rid of it
is meaningless. An urge is not something extraneous; it is an integral part

Man can control an inordinate desire by bringing himself into a reasonab
mind, but he cannot control the urge wherefrom that desire arises. He b
himself for that matter.

Anyway, the only way to control an urge is to sublimate it by humanizing
sublimated desire emanating from a humanized urge will essentially be hu
unanimal-like. It will fire man with a spirit of service, love, sacrifice and
companionship.

Then, the physical gratification of a sensual desire does not truly satisfy
unsatisfied. The hunger for gratification bristles all the more. This is what e
mentally-physically also-and leaves him tensed and on edge.

However, sublimation of a natural urge is truly satisfying. Fulfilment of a de
from a sublimated drive gratifies and leaves man delighted.

Success or failure in
the active effort of
self and endeavour
meaningfully.

Success or failure in
the active effort of
self and endeavour
meaningfully.

Again-the gratification of a sensual desire is like plucking an as-yet-not-ripe fruit. It hurts the tree. Sublimation, however, is like a ripe fruit falling off-the tree feels a great relief at its "loss". Its urge to prevail finds its fulfilment in the seed that the ripened fruit yields. Like everything else, the tree has a purpose to fulfil.

That is how I feel about gratification of a desire and its sublimation. Here I may add, the sublimation is also gratification but with a difference. Truly sublimated desire stimulates and gives a poise to man's life and he becomes sweet and sacrificing-truly human and humane.

Seeker! Take a cue from this and live naturally: no suppression beyond healthy limit. Do try to transcend the desires that bristle and make you restless. Sublimate them by humanizing the drives which set them out. Be properly guided in it, however.

How to differentiate between sublimation and suppression? Suppression; when a natural urge is suppressed too much for too long a time, it can have an adverse effect on man and his behaviour. He becomes selfish, grabbing, and easily irritable. He does not see reason and is full of hatred. He bristles with brute force and takes pleasure in hurting others. That makes man brute and dehumanized.

An urge when sublimated sparks an edifying revolution in man's life. Life becomes noble and dedicated. He feels inspired to work selflessly for the good of all. His everyday life becomes socially more useful. To be able to serve others does not fall to everybody's lot.

Only the lucky chosen few get the auspicious chance.

Selfless service rouses man spiritually and his behaviour

OM! Dear young lady! Do you want a loving husband as a companion, maker, an understanding mother to your child and a loving wife as well sublimate the sex-drive. Rest assured, that won't make her cold, nor depr

sex-appeal. On the other hand, it will make her an ideal woman-truly feminine. She will become an exalted personage-to love and to cherish.

As things are; man wants to keep his wife constantly tensed up and all afire with sex-drive and still expects her to be calm, cool, and understanding. What a fallacy! He expects her to accomplish an impossible task.

Sir, it's not possible to have one's proverbial cake and eat it, too. Once the passions are aroused, it is not easy to behave normally. Don't expect your wife to be super-human. If kept on edge, taut and tensed up, she will become possessive, jealous, intolerant, even short-tempered. She can't help it, because she is human. Don't blame her for being unreasonable. When her passions are aroused inordinately,. she does want to have her way, and expects you to behave as she desires. Under the circumstances, trouble at home is inevitable. Quarrels will arise and there might be violence too.

Young man! Neither resent nor lose temper. Take it easy. Please try to understand the predicament she is in. Normally, a young woman is either dominated by the motherly instinct or she is carried away by the sex-urge. But she is a person as well-besides being "just a woman'- mother to some and an object of sex to the perverts.

That she is a person is usually not taken note of. That's what makes woman an enigma to man, while she is a person like any other. She is at her best when the three aspects of her personality are evenly balanced in her. Let me call this aspect of her life as the human poise.

In married life the human poise described above is essential-both for man and woman. Aim high. Aspire to have the human poise. That is the way to achieve the unalloyed marital bliss-worth aspiring after..... Live the yoga way and herald the human poise. OM!

Be God-fearing and you will act essentially right. You will be truly human and your life will be full of finer human sentiments.

17. THE FAMILY OF MAN

OM! Dear adults! Do you mind if I talk to you for a while?

May I ask: "Does your responsibility end when your child is grown up? Or as your child grows?"

It's all right for a bird and its mate to drive their chicks out of the nest, onc wings and can fly. The bird itself deserts the nest and forgets about it till th season. Next time, a new nest and a new mate!

You are human. In you, the mating instinct has grown into conjugal love ar family-it is not seasonal, is for lifetime. Yours is a home and not a mere bir sentiments sublime are attached to it.

Your child might grow financial wings-be financially independent-but the c in need of you, your care and mature guidance. If the child happens to b responsibility as a parent is greater. She needs you and your care a lot mo

As your daughter grows, grow with her; keep abreast of the times she liv were different when you were young. Know the trend, moral climate, and tendencies of the modern times. Don't sit back sulking, all the time grumb trying to understand. Keep yourself well informed.

Despite maturity and age, you still err and are often betrayed by your pass you expect your young child not to falter? In him or her the rising passion discover sanity, sobriety and moderation. Be gracefully patient. Help your well-balanced views on and about life-sex included.

Exercise your parental authority not in self-interest but for the child's well-b let the child do what the occasion demands and is right. It is not being tied

children or their being tied to your apron-strings. It's enduring jointly the rigours of a growing life. It's making their mental, moral and spiritual growth a family affair.

Be it the dispersal of the seed, the mating instinct or an urge for love-it's for founding a family. Founding a family is human. To a large extent it is imperative.

In man this value of life attains a human stature. Its potential is great. It will grow into man's love for man and all the living beings. Ultimately it finds fulfilment in love of God-the Creator of all that is.

By breaking up a home and weakening its family front, man opens the proverbial Pandora's Box of human problems. Crisis is bound to develop-hard for man to meet its challenge. Feeling of insecurity will prevail and its fear will end in disaster.

Dear parents! Help humankind. Let your sons and daughters have their roots in the family-not shifting but deep and enduring. That is the only way to save the world from wanton destruction.

And now to you little great man and the small great woman a word or two-not of advice but that of caution.

Think of love in terms of a good home that shall provide not only comfortable shelter but a good living too. Don't be carried away by empty, though honied, words. You need a teacher to solve a mathematical problem. How can you solve this human problem-the marriage-all by yourself? Be guided by your heart by all means, but let the family also help you to decide. Remember the saying-a person can fool

That was long long ago still.... one day, while out for a morning walk, I saw a sickly woman on her way to a temple nearby. Close on her heels trudged her daughter. Though herself small, she carried in her arms her infant brother.

Of a sudden the little girl slipped and fell down. Before I could make the distance, she was on her feet again. Her brother, though frightened, was not hurt a bit.

Snatching the baby from her loving arms, the screaming woman started beating the brave little girl. The poor child, a woman in the making, took the beating calmly. And without so much as a single word of protest, wearily she walked along with her brother again in her arms.

There on that Delhi footpath, I sat sad and in tears. Face turned heavenward, I implored:

"O Kindly Lord! Is this world of Thine only a small helpless child ever get a better chance?"

Alas! Neither Providence nor the Compassionate One uttered a single word.... I waited then, I await even today.... OM!

18. LETTERS

Dear Y....

The problem of today's world is to deal with the brutality of man's inordinat violence, anger, avarice, lust, vanity etc. Today science is doing useful wo by studying causes and finding out ways to combat it. It is a welcome sig scientist walk into an area which was formerly a religionist's preserve. I involvement in his own affairs will be greater and more practical.

As the things are man's world is changing fast. To keep pace with the cha becoming rather difficult. Man is becoming uncivilized despite his best effo

Violence is in the very air we breathe. Religion has lost its appeal. The Pr and the so-called hell count no more. Man is no longer prepared to look f uncertain tomorrow.

Values-individual, social, and spiritual-are in a state of flux. Flouting of a becoming a way of life and has already started descending into violen inordinate passions. The greatest tragedy is the weakening of authority a God help the man if home loses its grace. Save home to save mankind

disasters-moral, social, spiritual and political. The situation demands immediate attention.

Violence, sparked by one inordinate desire or another, has always been there. Human nature remains basically the same. Humanized urges inspire men to take to noble deeds. Their inordinate desires end in violence-despite saner self counselling otherwise. It has become the fashion of the day to blame upbringing and the social environments- governments even. The result is that the individual-the real culprit-goes scot free. Catch him. He cannot escape his responsibility for his lapses and moral laxity.

It is no use blaming technology for the ills of the world. Despite its shortcomings it is necessary for man's well being. He is neither entirely a product of circumstances, nor of the environments. He has his roots in the family.

To the family restore its authority, sanctity and the social, moral and spiritual health and you will have the right persons at the helm of the world affairs.

Sincerely

NATH

Dear Nathji,

You asked, in your last letter, about what is worrying me now. You are righ
I am troubled--about myself, my relation to my family, and my life. It is no
unjust to assert that I have been inadequate as a husband and father. I h
regard my wife and children as extensions of myself, to be taken for grante
only when they inconvenience me. My inclination has always been to go n
and let others do the same- but this does not work in relation to those for w
a basic responsibility to foster and assist in their growth and development
of this responsibility is, in large part, at the root of my wife's unhappine
problems in our relationship.

If I were concentrating all my energies on some goal to which I was wholly
neglect of my responsibilities to my family as persons would be more und
At present, however, I am expending my energies in the routine activities
activities which, while worthwhile, are not fundamentally important to myse
I am still too fearful, unable to let go, of the things and activities which pro
of material security for my life. I become involved in these things to the ne

real responsibilities to others and to my own development. I am afraid to let go of what I do have in order to grow. And so, I live a kind of compromise, busying myself with things related to my "career" and material security, but feeling all the while that my real being and centre lie elsewhere. The result is that I am successful neither in the material or spiritual realm-wasting all these precious moments that will not return in this life.

If I did not have a family, I would be tempted to withdraw from the world and concentrate on my search, and yet I suspect that if I were ready to progress on the Way, I would do so-whatever my external circumstances. Part of my difficulty is that I lack sufficient self-discipline.

The rest of your friends are much the same as when you were here and are very pleased to be remembered by you; they share our anticipation of your next visit.

I would add now that I have recently experienced a growing awareness that despite all my good intentions I have, in fact, been surprisingly self-centred and selfish, particularly in regard to my family. I have not shared myself with them; I have not been sufficiently concerned for them. Whether this awareness will be translated into effective personal growth on my part towards a more mature and responsible love remains to be seen; I certainly hope that this will happen. At least, there is now more possibility for growth.

....

I have felt your influence strongly in the past few days.

Yours sincerely

A....

Dear ....

Your wife is no less a human being than you are. Do not hurt her feelings
Sometimes her very identity is inherent in them. Surely you wouldn't like
fatherless woman in your arms.
It matters little whether you respect her or not, but never hold her senti
ridicule. Exasperated she might as well hit back and make your life a hell
sensible enough not to let a situation like that arise.
Be considerate lest she should lose respect for you, in spite of her. It will h
pride that you have got so very used to.

To every woman her husband is a very important person. (That is what the man thinks anyhow.) She expects him to be gallant and not insensible to shame, courteous and not cringing, truly chivalrous and not stingy, selfish or mean.

She doesn't mind to let her husband have his way. For, if he loses his self-esteem, the loss will be hers too. A less desirable male would affect marital bliss. How? Man is hardly aware but a woman knows.

Your wife wants care, attention. She resents when taken for granted. A thing like willing participation is a fact of life. She yearns for love and to be loved- but not to be abducted or raped. Something that would spell disaster for a married romance. (All this in view of what you have written.)

Be careful, sir. Once a wife starts treating her husband with contempt, the very structure of this sacred relationship crumbles. His dignity gets a rude shock. Married life is then no longer a pleasant affair.

It is in your interest to have harmony in the house. That your wife also suffers is no consolation. Lot of robust good sense is needed for leading a happy married life.

Expressing fears and hopes, disappointments and expectations is always helpful. Frank, forthright discussions relieve tension.

What love and understanding can achieve, nothing else can.

Everybody has a sixth sense that comes into play off and on.

Sincerely

NATH

19. KEEPING THE CONTROVERSIES ASIDE

OM! Dear Sir! Once an indignant woman asked: "Are the codes of morality for us only? Are we alone to blame for breaking up homes? Since the dawn of has run the affairs of the world. But with what success?

"Leave the woman alone. She can take care of her morals; rest assured."

She had to say something, too, about man's prejudice against the career w

"If man can combine career with marriage, why a woman cannot? It is his love of money that sends her to work. Shouldn't he mind his own business?

"The moral corruption? Doesn't it take a man to make a woman go astray? Let man first put his own house in order. Water finds its level."

Keeping the indignant controversies aside: Treat your wife as you would like her to treat you. Behave so that she knows what it is to be humanly dignified. Do not smother her human aspirations by the senseless authority of your being the bread-winner. Do find time for her. Leave her not alone to count imaginary sheep through sheer boredom, while you gossip with your friends. Be man enough to be kind and considerate. Do not shout at her, nor be otherwise rough. By losing temper you hurt her pride. Rudeness makes her nervous and takes away the bloom of her sprightly charm. Though young, she looks and feels older than her years.

Do not make her feel small in the presence of friends, yours as well as hers-No trifling with her susceptibilities and self-respect. Your wife is your better half. By hurting her, you hurt yourself. Be sensible.

Do not waste your inviting smiles on strangers. Take interest and fall in love with your own wife. Woman in love is a marvel. When loved she is superb. Abide by her. Her comforting grace can soothe your tired nerves more than a glass of beer in the club. You are precious to her and her love for you is gratifying. When you are not around, to her the whole house looks dull and she feels lonesome.

can't enjoy it? A hurried meal, taken in a tense atmosphere, upsets stomach and sends your nerves crying.

On the sad occasion of his wife's death, an ancient king laments thus: "You kept the house for me and were a great friend of mine. Though my ward, my need of you was always greater. Cruel death has deprived me of a wise counsellor by taking you away."
(Kalidas)

Even now, as then, wife plays an important role in man's life.

According to "Shatapatha Brahmana", wife truly complements man and brings about proper emotional integration. Even Manu, the ancient law-giver, blesses a home "wherein husband and wife live happily."

Panch Tantra enunciates six ways to happiness: (i) to have a comfortable income, (ii) to be free from sickness, (iii) to have a loving and (iv) a good-natured wife, (v) to have an obedient child, and (vi) to be educated in a manner that shall give useful employment.

So-in the small world of your home, give a position of honour to your wife. She will feel better. Love her because she is your wife. Respect her because she is the mother of your children.

Because of the motive of profit, you humour strangers who are seldom nice to you. Why can't you be nice to the stranger in the house who serves you so selflessly?

You find your parents right from the start-your birth. They are yours before you know it. You grow up as a son in the family. You grow together as brothers and sisters. But

married love, happiness also. Friendship not only needs love but also keeping up human dignity.

Marriage has deprived her of her father's love and all that was sweet home. Reach for her and give her a friendly home, full of man and his love for her. The home will then blossom forth into romance and married happiness. Cherish her. She will cherish the moments of tender love all her life.

A woman in love is truly sublimity, grace and self-denial personified. A child that plays with a lamb enjoys its frolics more than a butcher who weighs it for its meat. Joy of marriage depends directly on how you view it. If you start thinking in terms of sex-appeal, figure and the complexion of your wife's skin, it will hit the married love hard.

It is an affront to her feminine dignity and female charm.

Sometimes her talk is unsavoury-because she loves you. Sometimes she is angry-because she needs you and has faith in you. The other woman is sweet. Is it so? It's your silver that gives to her voice the ring of a silver bell. Do not pay and see how she screeches and screams.

Being human, she might err. Be out of humour even. Because of that don't lose temper. Nor hurt her feelings. She too prizes her self-respect. Help her keep up human dignity-womanly pride. And you will be the pride of her life. Even small acts of thoughtfulness mean a lot more to her. Live sensibly and act responsibly. Make your house truly a home—whereunto you give your all before trying to take something out of it.

God has given her a tender heart that feels and knows love. She is a miracle of God's creation. To have a mother's heart is her privilege only. As such she complements man and her vital role in life is commendable. Without her, man would just limp through life, may even die of sheer boredom.

Man and woman shall inherit the kingdom of heaven. The world of God belongs to both of them. Woman is no enigma, nor her heart a riddle. She tries to be herself when tired of what men make her. Help her on to true womanhood. She is a better companion as a true woman than as a fashionable doll. A doll looks what you make it. A woman is what God made her.

Deep down in her heart she wants her budding womanhood to flower into motherhood*. Rediscover her in her tenderness for the child she bears. Most of your angularities are rounded off and you become truly human.

Love has no tongue to talk. It has a heart that feels. The unscrupulous beguile her with words of the so-called love and blame her later for frailty. To save her from such a situation, it is enjoined, "Look up to your man for support and guidance." Man knows woman, never mind the man's mind better. While you grope, he understands. Dear mandate if you are wise enough to see through men's game.

In marriage womanhood emerges strong and the woman feels safe. What commands and challenges attention is the rise of motherhood in her. The pure in heart understand and show deference. To them marriage vows are sacred and not a mere social binding or a legal contract.

Man! With a woman by your side, step on to the path of love and self-fulfilment and solemnly survey the life that lies ahead of you two. OM!

* Motherhood is not merely giving birth to a child-it is something sublime, hard to explain. Turn to Hindu way of life to understand it.

OM! Let me hazard a few words for you, venerable lady: You have turned the corner. The oncoming biological change is a warning. Accept the fact-no frustrations, no heartaches.

Both emotionally and psychologically you are as good or as bad as a girl in her teens.

Like her, you too are in the throes of a crisis-of course of a different kind.

Harassed by the crisis of puberty, the young girl is keen to fall into the arms of a man. It takes all the force of tradition, social customs and personal integrity to make her act rationally. By marrying with the sanction of society-she gets over the crisis and feels secure for years ahead.

Your case is a little difficult. You are in for a fear of an unforeseeable future.

Then; that you are losing hold on your life does make you nervous. There is a sudden change in your attitude. You have begun to feel the need of someone to hold on to. Why this sudden feeling of insecurity? I would advise you to turn to your man for sustenance and support. No untried prop please. Abide by him till the crisis is over.

If this sense of belonging comforts in the present crisis-to my mind it should-it's well and good-otherwise turn to God and religion. Why panic? Trust nature and its miraculous insight. Be at peace.

Did you ever regret to have faced the crisis of puberty? Was not youth meaningful, purposeful and gratifying? Now look forward to something better when the ordeal of the biological change is over. Unfortunately the span of human life

Both of you had had your days of batting, now go and sit in the pavilion as interested spectators. Encourage the young to play their games without let or hinderance. Advise only when welcome. Let them learn more from experience.

They already complain that you advise them to do what you yourself never did. Take a hint and keep your counsel.

Leave them alone most of the time-for the life that lies ahead of them lies ahead of you too.

They are ignorant, but so are you. Give friendly advice and that too essentially for their benefit and in good faith. Use your parental authority with a sense of justice and fair play. No vindictive attitude. Why burden your old hearts unnecessarily? Let them fight their own battles and mature early.

Joyously you recall your early days and often look back. The childhood was a lull before the storm that the youthful days are. Now that violence of the winds and weather is over and the stars have appeared in the sky-a serene restful night lies ahead of you-literally and otherwise. Together seek a quiet place and be together in love and peace.

Dear venerable lady! And now a few words for you alone! Do not be in a hurry to transfer your love and attention to your grandchildren. A loving, considerate and full of tenderness companionship is the dire need of your man. Unless you abide by him, he is doomed to a deep-rooted emptiness. Now that the storms of passion are over, he will

PART III

1. A WARNING

ायिमात्मा बलहीिन लभ्यो

ि च प्रमाित्तपो ेाप्यदलगांत्।

एतैरुपायैयैयतते यस्तु दिद्ां-

स्तस्यैषै आत्मा दिशते ब्रह्मधाम।।

2, 3, 4, (मुण्डक उपदिष्)

God-realization is not for him who is weak in spirit and lacks stamina-phys
moral and spiritual. Nor is it possible for him to realize the Ultimate Truth w
careless and has no sense of proprieties and proportions.

An austerity practised without proper guidance and not duly inspired by th
of life leads man nowhere. He should instead lead a dedicated life and be
God-realization.

2. NONE DARE DEFY FOR LONG

None dare defy for long

Thy sacred behest

To tear off the veil

That hides from view

Thy resplendant face.

Therein lies for man

His salvation, his glory, his joy-

This denied, deprived or shirked

By accident, will or design

He shall for ever roam

In eternal discontent

With strivings vague and a troubled breast;

A futile, vain and groping endeavour

Shall mark his earthly days.

But once he sets his eyes on Thee

A clear foresight and purpose high

Shall guide and rule his life.

-BHATIA

3. THE HUMAN VALUE

OM! Aspirant! Urged by life's inherent need for self- expression, self-fulfil
ever strives to progress and prevail at all levels. The way of life, belief an
that helps him achieve this end, is a higher value of life-a human value Th
it is afire with a spirit divine, and its potential is great. Miracles in the lives
great men and the prophets demonstrate it well. They show what differe
value would make when man lives it responsibly.

From time immemorial, man has been struggling to initiate, create and de

so that he could live better. By now, he has a whole world of them to provo
help him progress and prevail. The progress already inspires awe and is e

As well, the human values spark hallowed dreams and illumine a hope
reunion. They blaze man's sagacity and his sense of responsibility. An
reflected man's determination to live creatively, progressing ever. This insp
I would term as Tapah that the Vedas speak of.

Such is the miracle of the human values! They bless man with joy of livin

growing meaning and its expanding frontiers. They represent the precious
heritage.

Inspired by the achievements of the higher human values, man has made
basis of the traditions, faiths and religions. That is to appreciate the miracl
value is. He could not do better.

Life is a growing process, its circumstances ever change. The changes c
man off his feet. He takes due note of them and ponders. Fired by the w

creates an appropriate way of life-potent enough to meet the fresh challenge that a change in life poses.

Whatever the handicaps, the limitations and the risks involved, man endeavours to keep pace with life's progress. This miraculous trend to achieve the desired end makes man progressive.

Seeker! You are an individual-the one and only. Your progress is unique. It's a human problem and not a mere abstraction. It needs the human touch-a human value to be precise.

Intrinsically all human values are one, just as all the human beings belong to the human species. In appearance, however, they differ from individual to individual and from people to people. There is unity in diversity. God is one and only. How could the ways of life be several? OM!

4. HUMAN VALUES OF LIFE

OM! Here are the values of life as envisaged by the ancient seers.

1. Have an exalted ideal in mind in each and every walk of life. Live up to i

2. Have faith in God being Omnipresent and Omnipotent.

3. Tell the truth. Truth? It is to narrate faithfully what a healthy mind and th sense-urges cognize. To describe it in any other manner is a lie-an untruth

4. Meditation opens wide the doors of perception and leads man on to the very threshold of spiritual experiences. It gives a creative, purposeful and an enhanced outlook and to sublimate its urges, drives. That is possible only when you are truly yourself.

5. Aspire to walk with God and talk to Him.

6. Love all that lives and environs that which lives.

7. Treat others as you would like to be treated by them.

8. Have a feeling of goodwill for all-no jealousy, no narrow-mindedness. considerate and open-handed.

9. Be guided by the true human spirit.

10. Avoid excesses and do not live beyond your means-at any level and a
11. Quest for a meaning and the purpose of being.
12. Be human and live sensibly and responsibly.
13. Live with God-do not forget Him ever.
14. Be God-fearing. (To be God-fearing and the fear of God are two separ
15. Earn by honest means and share that with the less fortunate.
16. Cherish exalted thoughts and take to noble deeds.
17. Readily fight for a noble cause. Let evil alone.
18. Make amends for the wrongs done.
19. Recognise and revere noble souls.
20. Match God's grace with your noble deeds.
21. Be human and humane-work for the good of all.
22. First understand, then do your duty.
23. Believe that God gives us our living and all that we live by.
24. Work (karma) is a human imperative. Take to it and put your heart and
25. Believe that God comes first in whatever you do or aspire after.

Wonder if we could add any others? OM!

5. PRAYER-ITS HIGHLIGHTS

OM! Aspirant! Prayer should highlight each day of your life, and prayer-tim
to be eagerly looked up to. It should not be a sheer task-to be dreaded, sh
over. Let it be a time for aspiring high-Let it be a solemn occasion, no
profanities.

Tidy up, steady the mind and enlighten the soul-your everyday consciou

Don't look casual or shabby, nor smell foul. You are out to meet the Etern
Beloved of all.

Do you look listless or slovenly? Does life in you seem to have ebbed away? Is your mind sullied? Does it grovel in the dirt-the sins? Are you rusted all over-with no zest for life left to thrill? Do the gates of the temple-your heart-grate and creak as you throw them open to the noble thoughts? No need to despair, nor give up hope. Yogic Kriyas, Mudras and Pranayama can remedy it all. They stem the ebbing tide of life and promote sparkling health. Tension eases, stress lessens, fatigue vanishes, and a refreshing quietude takes over. A heavenly bliss blooms all over, and you feel delighted and spirited. There is a vigorous, irrepressible drive for purity of heart and thought, honesty of purpose and the transcendent values of life. You breathe in joy and breathe out bliss. The entire being smiles and is gladsome. Buoyant of spirit and joy bubbling all over, you are full of vigour. You get a new lease of life and are fired by a purposeful enthusiasm for seeking new frontiers of higher aspirations.

The disconsolate mind to be soothed and to be set at ease? That is a real hard job.

However, the valiant foursome-Yama, Niyama, Pranayama and Pratyahara-of the Eightfold Path of Yoga will help. They are not difficult to practice, nor impossible of approach. They banish the thoughts that disquiet and usher in that which puts you at ease. Oh! The joy divine of a heavenly relaxed mind!

Trust the mystic foursome to do a good job of it. Their sacred touch exhilarates and puts the mind at gladsome repose and rest. Let the mind feel ecstatic and entranced by thoughts divine. Edified thus, the mind will bestir itself with greater vigour and unique aspirations.

No hurrying, no flurrying; just relax. Hold your breath. Pranayama will help you to breathe rhythmic and regular

Neither too tensed up, nor limp and lax. Imbued with a reverence for the Lord, gracefully surrender unto Him. Meditate. Worship.

Ordinarily no need to specify what time to pray. Any time that might claim you-your attention. Time, too, has its own mystic ways. So often, the why and the wherefor of it comes to life and smiles or grimaces. Usually Time itself determines its own time and decides. Its mystic touch might once inspire, but on another occasion it may send you flurrying.

Sometimes Time is as fresh as the morning breeze. Your budding faith enjoys the feel of it. Lo! The faith blossoms forth-into revelations-solemn, sublime. It animates, it unfetters the mind. At some other time, when it scorches like the tropical sun, everything seems to wither inside. Let it be. Weather it all stoically. Wait hopefully and religiously!

Some day, God might choose to visit. Then Time will not matter. He is the Master of Time. Venture forth upon the hazards of life with full faith that the Benevolent One watches with love.

The best time to pray?

You are back home. Wash and change and be tidy and clean. Relax, rest and be at your best. Restful and calm in mind, sit down with the family to have your evening meal. Let it be an occasion to celebrate the family reunion. Thank the Lord for it all, most gratefully.

Later, relax in some quiet corner if you are a manual worker. Let others have their noisy

The day that kept you busy one way or the other ends now. Offer your prayers in the quiet of the night. The Lord is here! Show Him due respect and deference. Look and be dignified at the time of prayer. No yawning or fidgeting about-that does not look nice while He is there.

Prayer over, humbly take leave of God-your Lord.

Get into bed and go to sleep. Your sleep will be inspired and it will give you a real treat.

Next day, a gentle presence will wake you. The moment you open your eyes, the Sacred

6. TAPAH-ITS GRACE

OM! Tapah: Let the Sanskrit word not startle you. Scientific terms are equa
Tapah is one of the Niyamas of the Eightfold Path of Yoga
blessed day! OM!

Tapah starts with asceticism-seemingly meaningless self-denial, self-tort
man walks on the Path, it sets aflame his whole being-man is enlightene
Tapah gets a meaning and a purpose this way alone.

Tapah is not a blind urge nor a wasteful whim. It is a soul- stirring emotio
urge that works.

As life is, Tapah, too, is a growing process. As it grows, it develops into
capable of evolving higher values of life to further the human cause.

Tapah as asceticism: Austerities practised with intense, purposeful and e
faith give man greater spiritual strength and stamina.

Tapah as Titiksha: Tapah is Titiksha*, a meaningful enthusiasm. It is pote
make man realize the creative principle of life-the soul force. Titiksha as a
turns the half-hearted assertions-such as THAT THOU ART-into a reveal
experience. Man comes of age. Titiksha helps man to accomplish what he

Aspirant! Heed not those who merely gossip or scoff at the potentiality of
effort at the spiritial level-the Titiksha. If you could but go behind a lucky
seeming miracle, or some sudden achievement-you will discover a blaz
sweating spiritual toil in the immediate or some distant past (some past bir
span of human life is rather short! And our memory fails us before and a

apparently the continuity of life breaks off. (It is not possible to recall how y
you

* Titiksha is an enduring effort-primarily on the spiritual plane. It gives the power of endurance and

wakesup divine vibhutis-spiritualpowers.

were a small baby. How can you possibly recall what you were before you

Seeker! I will not labour this point, lest I should disturb those who believe i
and thus keep alive their faith in the Miraculous. Let their hearts ever thro
of God!

However, we should not ever lose hope, nor be ever given to dark unfound
forebodings. Benevolence of the Lord has room enough for miracles. Still,
is not an every day affair let us not sit idle or just dream.

"They also serve who sleep and dream,"--someone in whom the faith in th
dies hard might flash out. Rejuvenated and refreshingly inspired by the ho
us endeavour ever to take to Titiksha-so that life's tasks are not left undon
done.

Who said miracles? I believe in them. Miracles do happen. A miracle is Go

benevolence in the offing. That is my belief. You might retort: "Why sho
endeavour at all? Won't it be better to wait for a miracle to happen?"

Aspirant! You will have to toil all the same. Miracles are the wages of deep
of sterling worth is rare. It takes its cue from and grows with Tapah. The a
say:

यह ंिार और जो कुछ इि ंिार में है, ै िह िब तप * का फल है। ै

The world and whatever is therein rises from Tapah. That is what the an
realized and said. And that is how their effort for God-realization came
Tapah.

What is this wonderous Tapah? To state it precisely, I will have to defi
dimensions of Karma (action). In the words of the Gita (XVIII-13 to 15) the

Tulsi Dass says:

तप बल रचइ प्रपंच दिधाता। तप बल दिष्थु िकल जग त्राता।।

तप बल ंभु करदहं ंहारा। तप बल ेष धरइ मदहभारा।।

तप अधार िब ृदृष्ट ंभिी।।

(i) Locale (अदधष्ठिा): the place, time and environment where a particular ac
take place.

(ii) The doer (कताय): one who performs the action.

(iii)Karana (करण): the instrument, the Saadhan (ंाधि), the wherewithal or th
and means employed to do something.

(iv) Effort (चेष्टा): endeavour needed to accomplish something.

(v) Providence (ंमि): the unknown factor. It is the element of chance, the e
miracle, God's grace.

Tapah is at once the third and the fourth dimension of Karma. It is the whe
the requisite effort to bring into operation an action-the karma.

Since the five dimensions are essentially involved in the performance o

Providence-the element of Grace is inherent in what we do. The action its
accomplishment-nothing short of a miraculous achievement. As it is, I am
wrong when I ardently hope for a miracle to happen in whatever I unde
Scientists! Pray, leave me alone. I gladly concede that your chance discov
nothing short of miracles.

ंाकृिते प्रकारेण कृच्छ्रचान्द्रायणादिदभः ।। ३।।

शरीरशोषणं यत्तत्तप इत्युच्छ्यते बुधैैः ।

कोऽहं मोक्षः कथं कि िंंारं प्रदतपात्रि् । । ४ । ।

इत्यालोचिमथयज्ञास्तपः शंदिन्त पदण्डताः ।। ५।।

(Suta Samhita, 3, 4, 5 page 214).

As a human worth Tapah is to reduce (extra fat), and keep the physical body fit and trim by fasting, etc. ....

As a higher value of life: Tapah is to contemplate and ponder over the three eternal questions-(i) the wherefore and the wherefrom of the universe? (ii) what am I? And (iii) what is my ultimate destiny? OM!

If death will ever break its silence and talk, it shall speak highly of the in
human spirit and the human (flaming) faith that it could not shake.

7. AHIMSA-TRUTH OF IT

OM! Seeker! Humanity, today as ever, lives in terror. Men are ruthless a
vehemence and violence. Of a sudden, they are angered-they frown and
flare up. They boil, they burst out-they roar, they riot, ride rough-shod ar
amuck. They storm, they shock and they spread like wildfire destroying
in their way.

There may not be a war going on but the war hysteria is always there. Wh
Wars are fought to bring in peace! Men lose their lives to save lives. The
bursts out here in violence, there in gruesome killings and elsewhere as a
to peace. Alas! Man is trembling with fear. He lives in fear, sleeps with fea
upon his heart. Why? But why? Isn't this world of ours the creation of t
Benevolent One?

Is there no remedy? The Creator must have some purpose in mind. But wh

purpose?

Aspirant! There is such a thing as fear complex; no denying the fact. And f

is man's major preoccupation, deny as he may. Ninety-nine out of a hundr
fear and the one who says he does not is the one who is afraid to tell the
what makes fear a human problem.

Fear is good, fear is bad as the circumstances make it. Basically fear migh

unreasonable; it is hard, however, to reason it out. It is not easy to will it a
it is a dimension of the mind.*

Fear is man's lot. He will have to live with it till it has outlived its usefulness
are, anything may inspire awe, excite fear, alarm or startle awfully. Of a s
takes fright and at times he even dies of horror.

Fears are various and manifold. There is no end to them. Theirs is an e
number-with the advance of civilization and its progress in the field of scien
technology. The primitive man was probably better off in this respect.

Fear of darkness, that of loss of support and fear of loud noises and that of vast spaces- these are some of the natural fears. The rest are all acquired. Be it the fear of not getting enough, or the fear of the unknown or an uncertain tomorrow in the present nuclear age.

What is fear? It is an emotion. Corresponding to an emotion there is an instinct. The instinct that corresponds to fear is escape-to seek safety. Man ducks for protection instinctively. As we are, the element of fear cannot be ruled out, and our effort to seek safety is but natural. Fear is the NUMBER ONE human problem, and seeking safety comes next.

Seeker! Mere denial of fear or running away from it will not make a saint of you. Had the Lord wished it so, He would have created you fear-free. Alas! He did not. Pray as you might, the problem of fear is a reality. To seek safety is also true-an important part of life.

• कामः। संकल्पो विचिकित्सा श्रद्धाऽश्रद्धा ।
धृतिरधृतिर्ह्रीर्धीर्भीरित्येतत्सर्वं मन इति ।
Kamah, samkalpa, samshya, shraddha, ashraddha, dhriti, adhriti, lajja, buddhi and bhaya-these are the ten dimensions of mind. Bhaya is dread, complex.
(Brih: 6/1/3)

Fear is a human problem. Seeking safety is also a human problem. Human problems are solved at the human level. That is the law; otherwise the human values would not have been worth bothering about. Ahimsa is a human value par excellence. It is adequate to meet the challenge that fear poses or seeking safety as a human problem sets forth.

What is Ahimsa? It is a human value. No human value can be expressed adequately. Life is a growing process. How can its values be pinned down to one single proposition? As life progresses, its values grow in meaning and purpose. They take on new roles to play

You would probably turn round and say: "You have been posing the problem; why don't you provide the answer too?" My answer is, "Practise Yoga in general and observe Ahimsa as its integral part in particular."

intrinsic merit and glory as a human value. It reduces it to a mere controversy, or at best a negative virtue-as all the don'ts are.

Under the circumstances, it is imperative to rescue Ahimsa from those who give it their own meaning and one particular sense of purpose. Let us try to express factually what Ahimsa as a human value is. To my mind, it is inherent in life and is an integral part of the religion of man. Let us study it in all its aspects.

Himsa (दहंा) is a Sanskrit word. It means killing. Ahimsa (अदहंा) is, therefore, non-killing, non-violence. As life is, it feeds upon itself and grows. We live off one another.

I talk of life at all levels, be it flora or fauna, be it vegetable or animal-man included.

How do we define life anyhow? Anything that comes into being, grows, then dies, is animated with life; it is alive.

But you are human. You are capable of compassion and sacrifice. While thinking of killing, you might have felt bad. In desperation, you might have even protested to the powers that be: "Hereby I lodge my protest against killing." Still finding no answer, the human in you might have blurted out: "I will! I vow that I shall not kill.

Inspired by the human sentiments, you did resolve to live up to what you willed. Fired by the noble aspiration, you went a step forward and solemnly declared: "Ahimsa Paramo Dharma (अदहंा परमो धमयः :). Ahimsa is a noble sentiment. It is an expression of the higher aspirations of man. It is a human value, a lofty ideal.

The idea to have a world wherein there are no killings is

tomorrow. That will not make you irreligious. That is not acting against the will of God. That will be in consonance with the true human spirit-man's Dharma (the religion of man). Of course, herein the initiative taken by you will be in direct proportion to your faith in Ahimsa.

As such, Ahimsa will emerge as a great revolutionary force, a higher human imperative.

You have taken the initiative to practise Ahimsa (non- killing, non-violence). You have taken a vow to avoid Himsa (killing, violence)-little knowing, however, that you will be up against the very same factor of life which keeps you alive. As life is, it feeds upon itself and grows. That is to say, Himsa (दहंगा) is necessary. You cannot do without killing for food. To oppose Himsa (दहंगा) is the same as decrying sex. As life is, procreation is not possible without sex-urge being there. The one who decries sex knows fully well that he owes to it his own coming into being.

But that does not mean you should not take to the Ahimsa way of life. There is nothing unnatural about it. To seek to change the nature of things is quite in consonance with the human spirit. It's natural and quite legitimate. Change is the very essence of all life. How will you justify evolution otherwise?

The vow to avoid Himsa (f) and the initiative taken in that direction by practising Ahimsa-is a new way of life. Ahimsa is man's passive resistance-Satyagraha-against Nature, against himself too. Man starts with offering Satyagraha against his own nature by ordaining: "Thou shalt not kill." He couldn't do better. He could not do otherwise. It was the only sensible thing to do. He could not possibly alter the very structure of life itself.

But the Satyagraha? It sparked off a mighty movement which shook the British Imperialism to its roots and gave the down-trodden Indian masses a new lease of life. And to their lives it gave a new dimension: an indomitable will to be free!

Ahimsa, as Satyagraha, re-ordains man's thinking. It gives a new dimension to human life and a different import to man's thinking. Allow the dynamism of this new-yet as old as life-idea to grow and gather momentum. Let it become a force to reckon with. Maybe the mystic dynamism of Ahimsa will usher in a world order wherein it will not be necessary to kill. Life itself will then metamorphose and change materially. (At least, man will not kill man unnecessarily.) He might be able to get over the world-old feeling of "survival of the fittest". He might even gladly concede-not as a matter of policy but as an article of his faith-that every one has an equal right to live. Possibly, he might outlaw all senseless wars and declare categorically:

"Man shall not kill man." That will be a day of triumph for the human-in-man which is already steadily gaining ground in the hearts of men all over the world. May Lord help Man to triumph-the sooner the better.

Now: That was Ahimsa as non-killing, non-violence. Its potentialities are really great. I can only point out, but I am in no position to assert it.

Aspirant! Now I come to what Ahimsa truly is! It is different from and quite contrary to the common belief. I will take you beyond the human horizon into the mystic realms of divinity. I will not be surprised if you react violently to the challenge of the uncommon

inside the "holes" they were hurrying out. I could feel the panic. For the ants it was a house on fire. I could not hear them scream, but I did see them stampede!

I felt disturbed. Since it was I who had put this moth-eaten log into the fire, hence I should take it out. As I stretched my hand, Bawaji caught hold of it and said: "Let them die where they belong!"

Some such words he did say to my utter surprise. That stunned me. Bawaji, a saint, not trying to save, but letting the poor helpless creatures die? My Ahimsa-sense shrieked in desperation. What Bawaji did baffled me. It shocked me to see him sit unperturbed, unconcerned! The gruesome sight became more horrid, nauseating. Soon it was bedtime.

The ants scurrying out from the burning log kept haunting me in my sleep. I could not shove the idea off my mind. I felt restless. Of a sudden I got up and sat on my bed. My thoughts turned to the Gita and I thought of the Lord addressing Arjuna: "Arjuna! You grieve for those who should not be grieved for, and yet you speak in the manner of men of culture and learning! Truly, wise men do not sorrow over the dead or the living."
(GITA II.11).

I tossed in bed. I could not sleep. Suddenly I heard Bawaji call: "Raushan! Are you awake? It is late in the night. Go to sleep. You need rest." His voice was full of anxiety and I could feel his loving care. A strange calm took over and I was soon fast asleep.

[illegible] प्रकारेण [illegible] ित्यं तपोधि ।
[illegible] [illegible] देही देहे [illegible] वान्यथा ॥ ४॥

Years have rolled by. I have slept over the incident, forgotten

आत्मा ि्यगतोऽच्छछेद्य ओह्य इदत या मदतः ।

ा चादहंा पिरा प्रोक्ता मिु ि्ोन्तैदिदभः ।। ५ ।।

(Suta Samhita, page 210, Shloka 4 & 5)

"Himsa (दहंा) is to act against the spirit divine of the Vedas. It is to act a
dictates of Dharma.

"Ahimsa is the true understanding (मदतः) of the fundamental truth that Atr
imperishable, immutable and all-pervading (ियि व्यापक). To interpret Himsa
in any other manner is incorrect."

That should settle it.

For Ahimsa to be truly a human value, it is imperative that man should be

Do I have to worship, do Tapah or chant mantras to be human? I am born
I need not pray for Ahimsa. It is a human value. All that I have to do is to g
stature and reach a level of human elevation where the Ahimsa becomes
prakriti.

Still: With a little understanding and the training of the mind, I can practise
is one of the Yamas of the Eightfold Path of Yoga. In Yoga, it is enjoined:
not kill, nor injure." As I take to the path of Yoga, I will be committing myse
Ahimsa as well.

A small girl playing with a doll's house is living the ordained future. It will b
when she matures into womanhood. By practising Ahimsa, I will be living t
future. I will comprehend and live true Ahimsa when I truly mature spiritual

Ahimsa being inherent in life and being an integral part of it, is a growing p
is. It grows in meaning and in purpose as life grows spiritually. Let me grov
spiritually to merit the Ahimsa way of life.

Strange but truly firm are the ways of the Lord. He enjoins something but d
it at that. He follows it up and sees it through. There is a constant reminde
on. Both death and decay constantly remind me of the Immortal One, the S
change, the transformation, the metamorphosis even-they send me que
Immutable, the Changeless, the Eternal, the Sanatana (ाति)! The pain tha

distresses, impresses upon me the desirability of seeking the Eternal Bliss. And fear? It stands fully justified. It, too, has a meaning and a purpose. Though the language that it speaks is frightening, it means well. Its frightfulness jolts me into an awareness of Ahimsa as a human value.

Once this awareness dawns upon me, I become fearless. No longer does fear haunt me or scare. No more quaking with fear; nor cringing for mercy here, there and everywhere. I gain a dignified human stature. Inspired by the spirit of Ahimsa, I start living with the consciousness that no harm can come to me unless it serves His purpose. As I grow spiritually-in Ahimsa I realise the Great Truth: I AM THAT (Aham Brahma asmi). And Ahimsa calls out to me reassuringly: "Why fear? TAT TVAM ASI.... THAT THOU ART."

The realization of this fundamental Truth of life gives me confidence and an undying faith in the omnipotence of my soul. And I become conscious of an upsurge of a strong soul- force which adds a new dimension to my life-that of a strong sense of human dignity. I feel dignified and strong in the belief that I do have a great future.

To sum up: Ahimsa starts as an imperceptible stir in the human consciousness and man protests feebly in a wee little voice against senseless killing. Life progresses and with it man moves forward to realize the desirability of a non-violent approach to life and its problems. He tries to think in terms of assuring a place in the sun for all the living beings. The idea that only the fittest shall survive, no longer finds favour

Let men take to the Ahimsa way of life more and more. They will find it adequate and potent enough to overcome mutual hatred and fear. Let the area of accord and mutual cooperation become wider and vaster and let there be greater goodwill amongst the peoples of the world. And let us hope that inspired by the spirit of Ahimsa men shall recognise the futility of mutual strife and the desirability of mutual love and brotherhood. Even as the world is, Ahimsa has worked a miracle by humanizing man's life to a larger extent. Let Ahimsa prevail and let the divine spirit behind it bless man's endeavour to live it as God commands or wills.

8. HUMAN SPIRIT AND AHIMSA

OM! Aspirant! How happy a rat would feel if every cat was born with a bell its neck. The cat would move, the bell would ring, and the rat would flee. B doesn't oblige because that would make the cat an easy prey to its natura

When in danger of life, even an insignificant little insect is suddenly di violence. It fights for life and attacks the potential enemy. What is it that p fight back? It is its will to live-life poised against itself-the soul force in a array. It is Sat (ति)-the first dimension of life-that animates life to prevail so grow and fulfil itself.

Life is a growing process. As it grows, the meaning and the purpose of Sa till it grows into the human spirit.

The human spirit? It is a unique dimension of life. It vibrates with the sou bristles with meaningful activity. It demolishes sloth and fights apathy. Ani man shows greater interest in life and gladly gets involved in it. He is actu decay, defeat death.

The human spirit puts man on the war path and he grows into man, the making tools of offence and defence.

But man is a rational being. He rationalizes whatever he does. Whenever to violence he rationalizes his violent trends and deeds as a struggle for ex So long as man is what he is (he is in the making still), he will have to live ever ready to fight for peace. India knows it to her cost what it means no fighting for peace. She lost her soul and is still in quest of it. As things star rediscover herself. She must build up her national character and be fired

human spirit. In the Ramayana, people of India have the most significant human document to look up to for guidance.

Lord Rama fought for peace all his life and gave Ram- rajya to his people. India aspires after that ideal way of life even today. I often tell my friends: "Take away the spirit of Ramayana and you demolish overnight the very basis of Indian culture." Howsoever odd it may look but the fact remains: "Dharma ki raksha talwar karti hai"

To protect his faith man has to fight a running battle. Isn't what I write against the human spirit? No, it is not. It is against the tamasi dhriti which is the anti-thesis of the human spirit of growth. Men of tamasi dhriti masquerading as men of religion know not what Ahimsa truly is. What they rationalize as the spirit of Ahimsa, is in fact the fear complex.

9. THE WILL TO WORK IS DISTRACTIONS

Fear is a complex of confusion and demolishes man's initiative and betrays the human spirit. Ahimsa is in fact a way of life. It is what the human spirit grows into as life progresses on the spiritual level. It is a higher human value that transcends all that is ineffective and weak in spirit.

Fear saps the will to live. Ahimsa demolishes the fear complex and restores self-confidence. Fired by it, man follows his vocation with courage: the will to work and strive on. OM!

OM! Aspirant! To my mind, both success and failure are a break, a breathe time. Man cries halt and stops his activity to assess and reassess the who way, it is a truce, an armistice signed with the forces man is up against. As no success absolute nor a failure full and final. In both the cases-though s endeavour, he fails to respond effectively to the call of life.

Seeker! Success is soft, happy-go-lucky, a habitual shirker; small achieve Failure? From the very look of it, a spiral determined to go ahead and a is no let up to soothe the bruised toiling man. It is intent on taking him unattainable heights-before nightfall.

Let neither success nor failure matter. Let them not distract you either. Do

Be not surprised when the usually unkind world around suddenly offers to do you some good turn. God is Great.

Revere the kindly person. For he had had the touch of His Grace.

It's the Lord who wills,
but credit also goes to him who heeds His Command! That's what makes gratitude an imperative human value.

10. VIRTUE-ITS ENUNCIATION

OM! Aspirant! Not to react strongly against evil is unmanlike. Whosoever s
or is indifferent to the presence of evil, is committing a sin. And whosoeve
fight evil at every step is truly devoted to the Lord--he is virtuous.

Do you feel restless? Does the mind wander when you meditate? Do evil t
you a lot? Pray, don't blame the poor mind alone. Search your heart as we
have betrayed the good by yielding to or abjectly surrendering to evil. To b
yourself, and to try to woo and win divinity-what a fallacy!

Be human! Live life responsibly, vigorously. Display an edifying human sp
you aspire for and what you do. Live sensibly-both subjectively and obje
practical. Without a strong sense of fair play and objectivity life does not ta

Life is a growing process. Grow with it-physically, mentally, morally, spiritu
Lagging behind in any one of these aspects will cause imbalance and jeop

Keep abreast of and act in consonance with the growing process of life i
truly human and manlike. OM!

11. SELF-SURRENDER

OM! Aspirant! A lot has been and is even now being said about self-surren
did advocate it in various contexts and on different occasions. I was, how
aware of its true significance.

Normally, self-surrender is to accept gracefully an unhappy situation. Inste
grumbling and tormenting myself I should say: "What has happened has
cannot be undone now. What will be, will be-despite my wishing otherwise
is to endure what cannot be cured. It is to recognize the simple fact that no
unless someone else loses.

I know it is difficult to accept defeat without fretting or fuming. But once I accept the position I can rationalize this act of mine thus: (i) I resigned myself to my fate, (ii) I surrendered unto God's will.

Seeker! Surrender as such is a phenomenon of the mind. It is a

dimension of dhriti (f).

(Dhriti itself is a phenomenon of the mind.) According to the inevitable Gita, the dhriti
is of three kinds:

(i) The uninhibited, propitious and noble aspiration which inspires man to practise yoga
A noble bent of mind.
and sublimate thereby his mind and its drives-is a sattviki dhriti* (सात्त्विकी धृदृत);
(iii) that which makes man perverted, listless, timid and full of lust for sensu
is a tamasi dhriti* (तामी धृदृत).
(ii) whereby fired, a man of the world ardently works for his
Under the circumstances, you have to be careful. You should see to it that
living and spends his
is not prompted by a tamasi dhriti. That will make your life miserable and i
earnings for noble purposes is a rajasi dhriti (राजी धृदृत);
an abject surrender to the based self.

Preferably let a sattviki dhriti inspire self-surrender, whenever an occasion will be sublime and exalted. Failing that, let a rajasi dhriti fire you with a sp surrender.

Now I come to self-surrender which is a human value and not a mere pho the human mind. Any thought or action inspired by a sattviki dhriti or a raja human value. And it is the human spirit which prompts man to act accordin

Self-surrender as a human value: It's a thing apart. Its meaning and purpo grows spiritually. It rises from the flaming faith. It becomes natural when with God and aspires to talk to Him.

Aspire to spiritual awakening and you will begin to understand what self-su is. It is a vital dimension of the phenomenon of God-realization.

That brings me to the mechanics of self-surrender. Accept God's purpo

supreme. Live life responsibly despite what it is. This is real self-surrend (प्रपदत्त), sharanagati (शरणागदत). It is a virtue, a higher human value. To be

it you will have to initiate, create and develop a way of life whereof self-sur
an integral part. It's the yoga way of life. Turn to God! There is no other wa

"Even in our resignation we belie
The trust we seem to repose in Thee.
An ignoble bent of mind.
Resignation is too poor a cover
For the subterranean strife within;
'Tis a cheap device indeed
To cover ignorance up with a show of wit
And shove on from our shoulders
The burden of all the moral ills."

12. CHARITY

OM! Aspirant! Learn to give in charity. Give for the sake of giving. Be charitable but not like the glutton about whom I will talk to you presently. Where is he?

Let us invite the gentleman to dinner tonight. He lives to eat, unlike those who eat to live.

You need not tell your wife, otherwise she will lock up the kitchen and go to a neighbour's house. Tell her you have invited a few friends to dinner and there is a possibility of a few more dropping in. She does not mind your friends coming to dinner in numbers, but the glutton's case is different.

Here comes our friend. "What is cooking?" He says in the real sense of the word 'cooking'. That's a warning. Disgusted, your wife does go away to her neighbour's house.

Let us sit down. The guest looks around. "Oh, it is all right. It is no use waiting for the others to come. Probably they are late." "Please go ahead. I will wait for them," you plead. Now: On his plate, you pile up the baked loaves of bread. The guest gloats over the pile
and the dishes being served, one by one. Satisfied, he fingers through the pile. He pushes
his chair close to the table. One by one, he brings the dishes closer. All set, he is ready-as if for an assault. He looks towards you. You look away. That's
good. The servant is watching. Embarrassed a little, our friend beckons him to come
over. The servant walks up to him. The gentleman picks up two loaves out of the lot and
says: "Take them away. I am not a glutton who would eat them all."
As the servant moves away, our friend calls him back and says
in an undertone: "I will
call for more, if need be. There is no formality."
Our friend eats up all the loaves of bread. The poor servant had
to bake some more for
him.
Seeker! That was a glutton who ate more than he ought to.

13. RENUNCIATION

There are some people who
are gluttons in other ways. They amass wealth and greedily gloat over it. For getting
more, they give "in charity". But their charity is like that of the glutton mentioned above.
To them giving in charity is an investment like any other. They expect the God-bonds-
the charities-to pay fabulous dividends, and a place in paradise
thrown in, in the bargain.
That is their notion about charity.

OM! Aspirant! What is renunciation? This was the question that a disciple
Master once and again.
The Master and the disciple once had to cross a river. The boat was th
boatman, too. But he wanted money to ferry them across.

The disciple pleaded, but his guru refused to part with his money. Thereupon, the disciple made the payment and was ferried across.

After some days, he came back and asked the same question.

"I answered your question the day you left me behind and crossed the river," said the guru.

The disciple apologised for leaving him stranded, but the master continued: "Try to understand. So long as the money remained in your pocket, the boatman kept you waiting. Only when you "renounced" it, he came forward to help.

Renunciation is the spirit and not a mere desire to part with things for a personal gain.

The disciple heard it all with rapt attention and said: "Revered Master, I understand.'

Aspirant! True renunciation is to accept one's moral responsibility to think and work selflessly for the good of all. That is the only rational view about this human value.

14. YOGA-A HUMAN VALUE

OM! Aspirant! Life is yet in the making. It is in the process of growing. As it meanings grow as well. As such, man is in for one crisis or another. When to keep pace with the growing process of life or is unable to grasp its ev meaning, a problem does arise it is a human problem however.

Renunciation is Aparigraha (non-possession), one of the dimensions of the Eightfold Path of Yoga. Man can readily renounce only when he sublimates his inordinate desire to possess. That helps him to grow spiritually. OM!

The remedy for a human problem is essentially a human value, and not so abstraction. For, unless a remedy belongs to man intrinsically it is doome from the very start.

A saint is always eager to answer questions that a seeker would ask. And a seeker would learn many things that might not otherwise occur to him at all.

That means, a human value which sets out to solve a human problem s integral part of man's being. It should be a phenomenon of life. It should b man. That is what Yoga is as a human value.

This is what Sat-Sang It is Siddhanta Vakya Shravanam one of the Niyamas of the Eightfold Path of Yoga.

Yoga is man's eternal quest for his right place in Life so that he can give the best of himself to fulfil God's will creditably.

Yoga is life, the vigour of life and life's God-inspired drive to live fully. It does not doubt God's wisdom, nor is it presumptuous enough to advise the Lord to create the world anew. Yoga inspires men to have full faith in divine wisdom and to seek fulfilment in the world as it is.

The world does not repel, but it fascinates and strikes a reverent note in a Yoga-student's heart. He realizes that just as soil is essential for the seed to germinate, sprout, take root and grow, The similarly the world is essential for man's growth. aspirant needs the world to grow into so that he can outgrow his limitations better.

What is there in the name? Don't call it Yoga if you like. Give it the name you prefer.

To me, what makes man quest is Yoga. What helps man in his quest is Yoga. And the quest itself is Yoga again.

To be in quest of God is to practice Yoga. Quest implies interest and interest implies quest; the keener the quest, the deeper the interest. Love God. Love life. Love the world, love all who live in it. Love truly. It's the same as practising Yoga.

A seed cannot choose the soil to grow into but you can. In the seed's case it's the soil, in your case it's your faith. Find your faith to find your God. Prefer flaming faith-faith in its nascent state, emanating from a spiritual experience!

Again: Yoga strikes a creative note in man's life and his

As man advances, new horizons open up and new dimensions-both moral
are added to his quest. Because of them, he realizes the purpose of his be
by them he strives to fulfil his destiny.

As man is spiritually aroused, he finds himself living as He wills. And His c
starts bordering on the awareness sublime!

Aspirant! Quest the Yoga way and see what an overwhelming difference it
makes! OM!

Yoga is a prayer in words as well in deeds.

15. YOGA A HUMAN VENTURE THOUGH DIVINE

OM! Before I write about the Eightfold Path of Yoga, I may mention: Yoga
a mere faith. Not just a sadhana, it is a way of life. It has a philosophy of it
any other religion, it has its own myths, mythology, legends, traditions also

The eight dimensions of yoga are the eight values of life. Each value, in its
dimensions: (1) What is inherent in man (as an integral part) is a human w
What he aspires to live up to is a higher value of life.

Human worths make man a worthy human being. And the higher values o
create and develop what goes into the making of a higher being-individua
collectively. In the process, he is becoming aware of the human potentialit

The yoga-sadhana-a human venture-is man's mite. It is unique-unique in
the approach is individually each one's own. God's Might as Grace and m
karma are remaking man. Both of them are deeply involved-together th
unison. Thus yoga is a human venture, though divine.

As things are: man lives by his own endeavour, human worths inherent in
higher values of life he aspires to live up to. That is what he comes by the
comes into being.

For that matter, yoga too comes by naturally with the first breath that th
inhales, retains and exhales. It is Pranayama-a natural phenomenon that s
helps its growth.

Simple actions-sitting in an asana, pulling the mind out of its haunts, practising Dharana, Dhyana and Samadhi- have great potentialities. Their worth is great.

Look at an artist. In his studio look at the commonplace things at his command. An easel, a wooden board, colours, brushes and the art paper or a piece of canvas. And the sculptor? A slab of stone and some nondescript tools. Maybe some other odd things too.

But behold what do they create? A beautiful painting. A striking statue. Grand pieces of art!

16. THE EIGHTFOLD PATH OF YOGA

Hereby the Eightfold Path of Yoga gives you commonplace things-Yama, Niyama, Asana, Pranayama, Pratyahara, Dharana, Dhyana and Samadhi. Initiate, create and develop a remarkable personality out of what you are by living (a) in total life. You can do it, as sure as you are! OM!

Now the Eightfold Path of Yoga: Its eight dimensions are: Yama, Yama, N
YAMA: It enjoins: (i) Ahimsa (अहिंसा), (ii) Satya (सत्य), (iii) Asteya (अस्तेय), (
Brahmacharya (ब्रह्मचर्य), (v) Kshama (क्षमा), (vi) Dhriti (धृति), (vii) Daya (दया), (v
(ix) Mitahara (मिताहार), (x) Shaucha (शौच).

(i) As a human worth, Ahimsa is non-violence. It is not to act in defianc
consonance with the human spirit. It is a human approach to all problems.
be taken, however, that one does not dignify cowardice with the name of A

As a higher value of life, Ahimsa is to realize the fundamental truth that Atm
the self) is imperishable, immutable. Not to strive for realization of this fu
truth is Himsa.

(ii) As a human worth, Satya is to state faithfully but intelligently what one's
healthy sense-organs convey. It is truthfulness.

Not to state correctly what the healthy sense-organs convey is an untruth
use of the sense-organs. Misuse begets injury; an untruth affects their com
is why it is not desirable to tell lies.

As a higher value of life, Satya is to realize that all that is there emanates f

(iii) As a human worth, Asteya is to refrain from stealing. It is not to covet what is legitimately not ours.

As a higher value of life, Asteya is to strive for self- realization.

(iv) As a human worth, Brahmacharya is not to allow one's mind to associate sex-feelings with any other person except one's own spouse.

Generally speaking, Brahmacharya is to humanize the brutality of an inordinate desire-
desire not only for sex but also for revenge, inordinate gain, etc.
As a higher value of life, it is to follow the path of God-realization.

(v) As a human worth, Kshama is to forgive and to let go. It is forbearance, to have
patience and be self-controlled when subjected to annoyance or provocation.-To make
allowance for the failings of others makes it easier to forgive. Thinking from the point
of view of the offending person gives you a better understanding of an explosive
situation.

As a higher value of life, Kshama is to be truly human and given to humane living.

(vi) As a human worth, Dhriti-the operative part of the mind-is individual volition with
a difference. It is the will to endeavour and to persevere in one's effort till the objective
is achieved. It is the intention in which is inherent the initiative and the perseverance (for
self-fulfilment) as one integrated whole.

As a higher value of life, Dhriti is to realize: Aham Brahma asmi, I AM That, the
Imperishable, THAT AM I is a fact of life.

(Fasting is not essential unless advised by a doctor. I would suggest regular habits and an occasional change of diet. Relish whatever you eat. Let eating be a pleasure and not a task.)

(x) As a human worth, Shaucha is purity of the mind and the body. Meditation takes care of the heart and the mind. Regular habits and the sense of cleanliness take care of the body.

As a higher value of life, it is the purity of the heart and the mind.

The second step is NIYAMA: It enjoins: (i) Tapah (तपाह), (ii) Santosha (तिोष), (iii) Daana (ीि), (iv) Astikyata (अदस्तकता), (v) Ishvara Parayanata (ईश्वर परायणता), (vi) Siddhanta Vakya Shravana (दिद्धान्त ाक्य श्रिण), (vii) Hari (हरी), (viii) Mati (मदत), (ix) Japa (जाप), (x) Vrata (व्रत).

(i) As a human worth, Tapah is to do penace meaingfully. No meaningless austarity, self-denial, nor any senseless self- torture. It is to strive for self-fulfilment and self-realization. Tapah gets a meaning and a purpose only when a creative urge, the soul-force, impels man to take to it.

As a higher value of life, Tapah is to ponder over and to aspire to solve the eternal question-the meaning and the purpose of being.

(ii) As a human worth, Santosha is to feel contented with. whatever an honest effort earns. It is to be grateful for whatever God grants. A contented person avoids hurry and scurry and the unnecessary stress and strain.

As a higher value, Santosha is to accept God's will being supreme. THY WILL BE

a king nor a saint but a wealthy person with a charitable disposition. Both the king and the saint will then knock at his door for aid.'

(iv) As a human worth, Astikata is to have a firm belief in the goodness of man. Trust begets trust. It is to value and respect the human worths and values.

As a higher value of life, it is faith in God-implicit, abiding and soul-stirring. As such, it is a noble aspiration.

(v) As a human worth, Ishvara Parayanata is to obey and to have confidence in the wisdom of God and His prophets.

As a higher value of life, it complements Astikata. It is to have faith in God and be devoted to Him. Man cannot be left to his own devices, nor allowed to drift aimlessly.

Let deep, even blind, faith in the Omnipotence of God be his moorings-his mainstay.

(vi) As a human worth, Siddhanta Vakya Shravana is to know the fundamental truths of life that man should live by. As a higher value, it is clairvoyance, anubhava (अनुभव), the Voiceless Voice-a good choice worth aspiring after.

(vii) As a human worth, Hri is to be careful about something being proper or improper. It is natural urge to be virtuous. Because of it man finds it difficult to commit a sin*.

Neither always defy the norms, nor be too much afraid of the opinions of others. It is sane and sober to act right and to repent if anything turns out to be wrong.

Mati helps man to find his true identity and his true vocation too. Most of the unaccounted-for-restlessness and misery is due to sometimes man being a misfit in life.

Which way to turn is often man's dilemma. A wrong turning may spell trouble. Make Mati your way of life and avoid going astray.

(ix) As a human worth, Japa is to recite a Mantra* or a prayer for some time. Usually the recitation is in a tone so low that no one else can hear it.

Once a person transcends the mind, japa automatically becomes manana (मनन), a higher value of life.

(x) As a human worth, Vrata is to commit oneself to a religious act. It helps man to unravel his mind's inherent powers.

To commit oneself to act, even against one's own nature, is what distinguishes man from the beast. As such it is a higher value of life.

ASANA: Primarily, it is to sit cross-legged on the floor. The head, the neck and the spinal cord are kept straight.

Asana puts you in a proper frame of mind for the yoga sadhana**. It becomes more helpful when one can sit steady for long in that posture.

One should not however worry about asana too much. Just as water finds its level, proper asana suggests itself. That is my experience. Some of the asanas that I practised on my own-I read about them much later.

It promotes good health-and helps man feel young. It releases cosmic energy to develop human potentialities. And it heals when someone is sick. Many physical ailments can be treated successfully by Yoga-therapy.

This system of taking exercise teaches the know-how of deep relaxation. This deep relaxation is vital for the hard- pressed man of today. I may specifically mention Shava Asana. It is the best tranquilizer there is.

PRANAYAMA: Primarily it is to control breath through Puraka, Kumbhaka and Rechaka. Puraka is to inhale. Kumbhaka is to hold the breath after inhalation or exhalation. Rechaka is to exhale.

The operative part of Pranayama is Kumbhaka-the vital pause. The duration of the vital pause is to be gradually increased.

By practising Pranayama, man can control the mind and the sense-organs to some extent. It is a natural way of soothing shattered nerves and relieving tension. In these days of inordinate rush and crush, it is essential as a regular way of life. Besides improving health, it helps man to develop the extra-sensory perceptions (E.S.P.).

Pranayama = Prana + Ayama.

Prana* is the breath of life. It is the vital principle of life. Ayama is to control, to expand or to extend.

Thus, Pranayama (Prana + Ayama) is to control Prana and develop its potentialities. As an integrated yoga sadhana, it leads to spiritual growth and self-realization. In that case, its field becomes wider. Pranayama, Pratyahara, Dharana and Dhyana integrate

* Prana is also the ultimate of matter. What fills space is prana. But in the present context it is the b

Pratyahara is to rally all that is good in man and to set it against the disrup

Now DHARANA, DHYANA and SAMADHI are the three elements of one single process of meditation* Dharana is to concentrate on an object. Unity of the mind with its object by contemplation is Dhyana. Both Dharana and Dhyana result in- to be more precise-culminate in SAMADHI.

Let me say it all over again: Yama and Niyama govern our behaviour. They give to our lives a right sense of direction and a strong sense of responsibility.

Asana as a meditative pose helps concentration. Just as lying flat on the back is a natural pose for sleeping, an asana is the proper pose for meditation. There is something vital in asana. It helps conserve, augment too, the vital elements of life that are released during the process of Dharana, Dhyana and Samadhi.

Pranayama and Pratyahara are to man what its banks are to a river. Just as the two banks restrict, restrain and help the river to flow on to the sea, similarly the pranayama and pratyahara restrict, restrain and help man to move on to Greater integrateddhriti (धृदृत) to the Ultimate.This integrateddhriti may as well betermed as yoga- urge. Life. their turn-condition man to aspire for self-fulfilment and self-realization. Yama, Niyama, Asana, Pranayama and Pratyahara-as one integrated whole-prepare the ground for Dharana, Dhyana and Samadhi. Dharana, Dhyana and Samadhi-in

A seeker learns many new things from a saintly person that might otherwis to him at all.

*To illustrate how Dharana, Dhyana and Samadhi are related: The hallowed river Yamuna flows on till the holy Ganga joins it at Sangam, a place of pilgrimage near Allahabad (India). Here, according to the legend, a subterranean current Saraswati surfaces-only to be merged into the joint stream of Ganga and Yamuna. Hereafter the three together flow on to the sea-the ultimate.

Now Dharana (the hallowed river Yamuna) 'flows on' till Dhyana (the holy river Ganga) joins it at Sangam, the ecstatic state of the mind that has transcended dvandvas (द्न्द्), the pairs of opposites i.e., happiness and unhappiness etc.

Here Samadhi (the sacred subterranean current Saraswati) rises from underneath the surface consciousness and

PART IV

Nathji As light and shadow play hide and seek with each other over a pastoral landscape so it appears to be with the human mind-trivial nothings are followed by depths of profundity, depression and lethargy by enthusiasm and an upsurge of a strange undefinable joy. At one moment life appears to be a mere process of existing, at another it seems pregnant with meaning too deep to fathom. Whether this process is unending, or whether it follows an upward spiral I have not been able to discover.

(DR.) KARAN SINGH

1. THE MIND

OM! The Mind. The Sanskrit word for it is manas (मन) the usage of which i (मनः) and its corrupted form is just mana (मन). Whether it is Sankhya, Vedan or Yoga school of thought, manah is a dimension of the antahkarana-an in compared to the physical body. The mind is both empirical and transcend five dimensions:

(i) Samkalpa: It is volition, a wish, an intention, determination, a resolve. fancy, imagine, to think.

(ii) Vikalpa: It is to doubt, waver, hesitate, even err.

(iii) Murchha: It is insensibility-it is lack of feeling. It is apathy, indiffere emotional blackout.

(iv) Jadata: It is a feeling of dullness. It is to be confused or baffled. It is to stupefied. It is not being able to grasp, at any one time, the meaning of any

The above given four dimensions are that of the empirical mind.

Manana (4) comes to the share of the transcendental mind. It is to med transcendental values of life. It is reflective thinking.

Again; the mind can count, compute, calculate, estimate, enumerate, and out things. It can gauge, measure, probe, assess and appraise. It desires, cherishes, loves. It is swayed by likes and dislikes. It is also capable o provokes hatred. It shows displeasure. It provokes displeasure. It reacts

reacts violently. It recoils. It shirks responsibility. It gets readily involved. It discriminates and is capable of distinguishing one object from another.

The mind is agile, quick-quick as lightning, volatile. It is as well fickle, erratic, wavering, wayward. It feels strongly about things. It can ignore if an occasion demands.

It not only feels, but knows what it feels. It not only strives but knows why it strives. It not only knows but knows what it knows. In short, mind has the power to observe what goes on in man's own mind.

The mind is subtle. It can be known only when it manifests itself in any one of its many phenomena.

The mind takes cognizance of objects in such rapid succession that it appears to have done it simultaneously. In reality it does not. It is like piercing a hundred petals of a flower by a spear, the petals are pierced one after another.

We cannot possibly ascertain or determine the working of the mind. We can behold it not, nor help anyone else view it. Paradoxically, it itself is the means to cognize itself.

Here are the six mantras of Yajurveda, the most ancient literature on the subject and the most revealing. I know no better description of the mind!

I

यज्जाग्रतो दूरमुदैति दैवं तदु सुप्तस्य तथैवैति।
दूरङ्गमं ज्योतिषां ज्योतिरेकं तन्मे मनः शिवसङ्कल्पमस्तु।।

That which sleeps not while I sleep, that which transcends and sweeps pa
of space and time and that which initiates and activates my sense-organs-
of mine entertain auspicious thoughts only.

II

येन कर्माण्यपसो मनीषिणो यज्ञे कृण्वन्ति विदथेषु धीराः।
यदपूर्वं यक्षमन्तः प्रजानां तन्मे मनः शिवसङ्कल्पमस्तु।।

Whereby the wise and the learned, the men of goodwill and noble deeds a
directed to think and act sublime in a spirit of valour, love and sacrifice-an

is a unique dimension of Antahkarana (अन्त : करण, the mental body)-may th
mine cherish noble ideas only.

III

यत्प्रज्ञामुत चेतो धृदृतश्च यज्ज्योदतरन्तरमृतं प्रजिु ।

यस्मान् ऋते दकंचि कमय दियते तन्मे मिः दर्शिंकल्पमस्तु ।।

That which is an imperishable phenomenon of the inner organ (Antahkara
cognizes and is cognition as well-that which rouses, moves and makes ma
purposeful and a growing phenomenon of life— that whereof Dhriti* is a di
without which nothing

* Dhriti is an important dimension of the mind. It is individual volition with a difference. It is the will
and to persevere in one's effort till the objective is achieved. It is the intention which inheres in it in
perseverence and fulfilment as one integrated whole.

According to the Brihadaranyaka Upanishad, Dhriti is one of the dimensions of the mind:

कामः िंकल्पो दिदचदकत्ाि श्रद्धाऽश्रद्धा ।

धृदृतर् अ-धृदृतर् हीर् भीर् इत्येतत् ीिं मिः ।।

(बृ० 69.1.3)

Kamah, Samkalpa, Samshaya (quest), Shraddha, Ashraddha, Dhriti, Adhriti, Lajja (modesty), Bud
arethe tendimensionsofthe mind.

can be accomplished-may that mind of mine cognize and initiate what is
right.

IV

र्यिं भूतूं र्भिुं भदिष्ट्यत्पररगृहीतममृतिे ीियम्।

यि यज्ञस्तायते िप्तहोता तन्मे मिः दर्शिंकल्पमस्तु ।।

That inevitable phenomenon which inheres and in which is involved the av
all that was, is and will be- and that which is immanent in and identified wit

* It is this aspect of the mind which can easily explain the phenomena of clairvoyance, clairaudie
otherwise revelations etc. I can speak from personal experience. Sometimes, I just read out a pa
mind displays, and it turns out to be somebody's tale. There is no divinity as such involved in this
a normal function of the mind at a certain level.

It is just touching the right point and the mind unburdens itself. Of course, man cannot will it as and when he chooses. There are other factors involved in this phenomenon. Man should himself rise to a stature where he can make the mind lay bare the past, the present, the future.

In my early days of Sadhana, I dabbled in spiritism (to communicate with the spirits of the dead), as well. An enthusiast of this "science" once saw me doing Sadhana in a temple standing in the cremation grounds. He thought I was doing Sadhana for the attainment of some supernatural powers and offered to initiate me. At first, I felt cncouraged by the results. After exhaustive experimentation and long reflection, however, I came to a definite conclusion-it is some faculty of man himself which when awakened works and reveals. No spirit or Jiv-atma (जिी-आत्मा) is involved in it. Later, however, I realized that it is a dimension of the mind; no separate faculty, sense-organ or any other extraneous factor makes these 'revelations' possible. It is an aspect of the mind that works and there is nothing supernatural about it. Mind is the "culprit", catch it. It took me long time to realize this wonderful characteristic of the human mind.

So far as the evil spirits are concerned, that is a different affair. It has nothing to do with the mind. It is an individual's own experience. Hence one man's word against another. Those who experience, believe it, others may or may not.

This is the subject that has never appealed to me, however, I have never tried to look into it.

V

यदस्मन्चिः ि्ाम यजूंदष यदस्मन्प्रदतदष्ठता रथाभार्दिाराः ।
यदस्मन्चिः ि्ाम यजूंदष यदस्मन्प्रदतदष्ठता रथाभार्दिाराः ।
That which is a dimension divine of the Ultimate Truth**-that whereunto th
Truth is revealed- that which reveals the Truth Absolute as a human expe
whereof the cosmos and the cosmic mind are as the warp and the woof a
seven-fold human organism*-may this mind of mine be always
texture-may this mind of mine contemplate as God wills.
contemplating good and thinking high.

VI

ुषारदथरश्वार्दि यन्मुष्ट्यान्ीयतेऽभीषुदभायदजि इि ।
ुषारदथरश्वार्दि यन्मुष्ट्यान्ीयतेऽभीषुदभायदजि इि ।
ह्त्प्रदतष्ंठ यिदजरं जदिष्ंठं तन्मे मिः दर्शिंकल्पमस्तु ।।
That which is absolute and cannot be contained-that which moves and c
footsteps aright when it bates and pervades the heart (that is to say, wh
control, sublimated and humanized)-may this mind of mine reflect, cogit
deliberate essentially right.

According to the Philosophy of Gorakh Nath the human organism consists of:-

(i) Bhuta-pinda, the physical body.

(ii) Antahkarana-panchaka, the mental body.

(iii) Kula-panchaka, five-fold Kula.

(iv) Vyakti-panchaka, five-fold Vyakti.

(v) Pratyaksha-karana-panchaka.

(vi) Nadi-samsthana-the nervous system.

(vii) Dasha-Vayu-the ten vital forces (Prana-vayu).

These are the seven architects of human individuality. These are the seven performers (होता, hotas
living an individual life.

** The literal translation of this mantra is:

Wherefrom Rks (Rigveda), Samans (Samveda) and Yajus (Yajurveda) radiate as do the spokes o
nave-wherein the cosmic mind and the cosmos are interwoven-may this mind of mine entertain goo

2. CHITTA-VRITTI-A HUMAN PHENOMENON

OM! Aspirant! Here is a bird on the wing. Mystic straggler that it is! Untouc
mind, it comes straight from the heart of Time-Infinite, Sublime.

The mystic straggler seems to come from nowhere. The mind's eye catche

it, but soon after loses sight of it. Still, it stays long enough to quicken the
The quickened mind-stuff metamorphoses and takes the form of the st
actuated it. Transmuted thus the straggler takes the form of a chitta-vritti.

The chitta-vritti is a human phenomenon ready to live man's life with him.

Seeker! It is the chitta-vritti that walks in and eggs man on to go to the m
where the mind's progeny-the activated thoughts-are out to sell their wares

Behold! Here they are dressing the show-windows with elaborate care. Th
attract your attention and allure you into buying something. You may or m
they are there to entertain you.

You stand and stare wistfully-with your nose pressed hard against the win
hurts-as a craving would.

The activated thoughts know their job and are good at it. They smile you in

them.

Come back home-the heart-the cradle of the gods. Better desire sparingly and that too not unnecessarily.

Come on, sir. Let us be on the lookout for some holy stragglers-

the thoughts that truly
inspire. For that we need a time of quiet. God is essentially an affair of the heart, as His
love is!

In the everyday language it is like this: Whatever comes to mind, man wants to express
it in words. The expression is speech but what comes in the mind is a chitta-vritti-the
phenomenon of a human mind. OM!

3: CHITTA-VRITTI ENUNCIATED

अदश्चिी ंिमिप्राया भरणी दिषय भतृयता ।
कृदत्तका च फलाकांक्षाऽकृतकायेऽदप ंादज्छता।।
दिषयारोदहता पश्चि् रोदहणीदत दिगद्यते ।
मृगृदशराश्चज्चलता मृगूयते स्ंे दंभिाकृते ।।
आद्राय त दिषयिादक्तः रिंशेऽदप रिभ्रमः ।
ंपिुयिुश्च प्रदथता दिषयान्तरिदक्तः । ।
पुष्ट्ये तु पोषणीयः स्यात्तृपूेतेः कामः प्रफुदल्लतः ।
आशे्लेषा दिषयश्लष्टा कामिा या ंदिदद्धयता । ।
मघा प्रिन्ति जे्ञेया फाल्गिुी च दिरक्तता ।
ाि दिद्धा प्रोच्छ्यते चाद्याऽशुभाप्यन्या घृणृादत्मका । ।
हस्ते ंामूदूहकी तृषूट्णा दचत्रायां ं ंुदिदश्चदतः ।
स्ात्यिां त्ंदिधारिादन्त्या दित्यांदिदकता ।।
दिशाखायां भिेद्याच्छ्या स्ंयितः स्ंयिमण्डले ।
ाफिल्यं त्न्रिाधायां ज्येष्ठायां च महीयते । ।
मूलेू मूलूोपलद्धः स्यान्मूलूादिद्या ंदिादशता ।
आषाढायां ध्ंरिशिा ंादद्धा चोच्छ्यते पिुः । ।

प्रथमाऽऽंगिदिका जे्ञेयाकृतकायाय दद्तीयका ।।
अदभदजदत प्रिन्ायिाः ंप्रिाो जायते क्दिचत् । ।
श्रिणे शुरुतिीां श्रिणं धदिष्ठायां च धन्यता ।
शतदभषायां ंाात्ंदिधूदूलका दिभीदषका ।।
भाद्रपिा ंोमलद्धभयद्रता ंा दद्धेररता ।
प्ूाय त ंहजा जे्ञेया-उत्तरा च दिरंकशा ।।

रिेती च मिोन्मत्ता स्ीियिान्ादिघूदूणयता ।

एतिु ग्रहिञ्चारः ौम्यास्ताः कदथताः ि ा ।।

Sanskrit text: (Courtesy Late Shri Narayan Swamiji Maharaj of Muzaffar N

OM! Aspirant! Here are listed the 28 chitta-vrittis* that make the human mi
phenomenon of life, ready to live man's life with him:

1. Ashvini (अदश्वी) is deep thinking. It's to deliberate, contemplate, meditat
over. It's to cogitate, to apply one's mind. It is to be engrossed in any thou

2. Bharani (भरिी) is to tempt, to allure. It's a desire to indulge in sensual ple
to be influenced by deep-rooted desires (ीीिा).

3. Krittika (कृदत्तका) is to keep self-interest foremost. It is to think in terms of
personal gain in all that one does.

4. Rohini (रोदहणी) is to desire, want or aspire after. It is love for all that e
essentially exalts.

5. Mrigashirsha (मृगृशीषय) is to go on desiring time and time again. It's to fli
idea or another. It's what keeps the human mind running after one thing or

6. Ardra आद्राय) gives to sense-urges full sway over man's mind. It is atta
worldly pleasures.

7. Punarvasu (ीपिुयिु) is the grabbing habit. It's to have too many irons in th
a desire to get more, even though there is enough already.

8. Pushya (पुष्य) is an ever growing desire for happiness. It fires man's ima
he freely aspires to be in bliss.

9. Ashlesha (आश्लेषा) is to yearn for one thing or the other- having not the
to abstain.

10. Magha (मघा) is to feel contented and be happy. It is a sense of fulfilme

11. Purva Phalguni (पिूाय फाल्गिुी) is to shirk responsibility because of some
motive.

• Here the name given to each vritti is the same as that of a nakshatra (क्षित्र). The moon is the naks
राज). Whether there is anything common between the mind, the Nakshatras, and the chitta-vrittis,

However, Shri Narayan Swamiji who gave me the Sanskrit text felt that there definitely was a relation between the mind and the moon. A good subject for study, I feel.

12. Uttara Phalguni (उत्तरा फाल्गुी) is to shirk responsibility because of malice, hatred. 13. Hasta (हस्त) is a noble sentiment. It's to rise above selfish gain and to wish for the
good of the family, community and the world at large. It's the spirit of sacrifice. It's to
be of a charitable disposition. It is to identify oneself with a group and to work for its
well-being. It's a wish to do selfless social work.

14. Chitra (दचत्रा) is to be fickle-minded. It's to dilly-dally, hesitate and delay matters
unnecessarily. It is to be irresolute, half-hearted and always drifting. Man finds it
difficult to make a decision because of being moved by one impulse or another.

15. Svati (स्ादित) is viveka (ादिक). It's to discriminate between the perishables and the
Imperishable. It's what tells what belongs to God and what is mundane. It's a religious
bent of mind. It sets man on the Path-the eternal quest. It is to know what is what and
what is truly good for man.

16. Vishakha (दिशाखा) is something that is not proper for man to do. It is to desire
everything for oneself. It is to be ambitious.

17. Anuradha (ाुिराधा) is to wish for success and to work for it. Naturally nobody likes
to fail in what one undertakes to accomplish.

18. Jyeshtha (ज्येष्ठ) is a person's desire for recognition. Man wants to be appreciated,
praised and honoured. It's to feel elated and behave in a

22. Abhijit* (अदभजीत) is to seek God's grace. It's a desire to please someone superior to get a reward. It is to propitiate a deity, some god or a goddess in the hope of being granted a boon. It is to act nobly because one's own religion or some other sacred tradition demand it.

23. Shravana (श्रिण) is not to apply one's mind but to believe in rumours, any hearsay.
As well, it is to hear attentively what others say.

24. Dhanishtha (धदिष्ठा) is Dhanyata (धान्यता). It's a desire to be blessed for any good
deed done. It is to seek fame, glory and to be a celebrity.

25. Shatbhisha (शतदभषा) is to try to resolve the differences. It's to broaden the area of
agreement. It's to have a balanced view about things.

26. Purva Bhadrapada (पिूय भाद्रपि) is to behave not because of fear or out of regard for
someone, but because it is one's own innate desire or sentiment. It is to have the sublimity
of character and nobility of behaviour as a way of life. It is to be good natured-fair and
frank.

27. Uttara Bhadrapada (उत्तरा भाद्रपि) is to think and act independently. It is to act as
one wishes or likes according to one's own Light.

28. Revati (रिती) is divine ecstasy. It's unalloyed joy.

4. HERE IS YOUR MAN

Now here is your man, dear aspirant. He is human enough to feel and re

* Some regard Abhijit as a Star, but in authentic astrological literature it is Muhurat (24 minutes ti
A.M. to 12.12 P.M.) when gods accept prayer easily.

desire or another moves him. One motive or another prompts him and gets him going. That's what your man is: raw, unwrought-ready to be moulded in any form. Cast him in a heroic and a noble mould or in a despicable and an obscure one; it's up to you.

1. He is easily excited. He is apt to be moved by one impulse or another. Can't the impulse be to do good?

2. He is hammered by deep-rooted desires and is constantly resisting the temptation to succumb to them. That's fine. Help him fight the evil tendencies. Give him moral and spiritual support.

3. He is desiring gratification of sense-desires, always lusting for power and plenty. Why not spiritual power and lots of goodwill for all? Please tell him that.

4. He is always thinking of ways and means to attain what he desires. Let him desire sublimity of character and goodness of heart and be blessed.

5. Sometimes he works himself into full fury to achieve what he cherishes the most. Fully determined is he. Let him follow the righteous path and be determined not to go astray.

6. Sometimes he goes on brooding, waiting for the time to come when he can fulfil a long-cherished desire. Simple enough, let the long-cherished desire be exalted.

7. Here is he planning and preparing himself to go into action. Why not something for the good of all?

13. Is he really your man? Why should he be so very conceited? Why talk of humility? He will not relish it. Let him pride himself upon his honesty and be truthful and honest in life.

14. Is your man now trying to put somebody off his guard? See, he is trying to create a false impression about himself. He wants to show off. Let him do good to others and pretend he didn't do it.

15. You did well to ignore him. But he is not mending his ways. He is telling all sorts of lies to serve some purpose. For once, allow him to tell a lie to save a critical situation- even somebody's life.

16. Despite hard knocks your friend doesn't lose heart nor hope. Who knows-God may one day bless him with success?

17. God has been kind to our friend. But he wants more and more because the demon of greed has taken him. Why not let him grab all that is good in life?

18. Here, your friend's mind seems to be preoccupied. Is he after some particular sensual pleasure? He is really making a concerted effort this time. What if the striving were for the heavenly bliss?

19. Oh! What a change! Our friend is fired by an ambition. I don't want to pry into his heart. But I do wish him to have an ambition for serving the poor and the needy.

20. There is something wrong somewhere. Our friend seems to have wished far too much. He is hoping against hope. He is living in a fool's paradise. Can't he strive for the Ultimate Truth that transcends all that is?

24. Hush! Let us tiptoe out. He is lost in a reverie divine. He is in a state of exalted creative quietude. A miracle. Our friend is surging forward to give a new stance to his trend. ....Admire him.

25. Where is our man? He was there. But now he is nowhere? He is everywhere. I feel him in my heart. My heart is athrill and charmed. A surprise! But where is he? And where is He-the Ultimate. ....

Seeker! All the twenty-five phenomena narrated above form an integral part of man's personality. Instead of spreading out to confront each and every phenomenon severally, it is better by far to face the personality itself and try to re-form it. Let there be re-thinking. Let us re-orientate and re-direct our individuality and its phenomena will follow the lead. We will think aright, act aright and speak aright- once our personality turns good-Godward! OM!

The svabhava (distinctive feature, essence, specificness, मौलिकता) of the universe is change. Vishva parivartansheel hai. Parivartan is kha svabhava. Manushya bhi parivartanshil hai. Change is the essence of man. Be disciplined yourself and the mind will behave. Mat (बुद्धि) bhi parivartanshil hai. Change is the essence of the mind. Change your mind. Be disciplined yourself and the mind will behave.

All work and no play makes the mind dull. Let the mind relax. It relaxes in meditation. Let noble thinking inspire. Meet good people and hear what they say. Read their writings and be inspired. Let Pratyahara of the Eightfold Path of Buddha give right stance to your life. Let Pranayama help develop the mind's potential and control of its trends.

It's a layman's way to a pretty successful living.

5. MIND, FAITH, HEART, WILL

OM! The mind. Well, what's there about it that you cannot manage? You can manage it as you like, think as you will.

Thoughts make or mar a man. Let the good thoughts help him to a noble life. Think good. Think divine. Think sublime. Think joy. Think bliss. Think virtue and righteousness. Think eschewing violence.

Mat (बुद्धि) kharaab hoti hai. Mat (बुद्धि) kharaab hoti hai. Mat (बुद्धि) kharaab hoti hai.

Let the faith be your strength but never a mere wooden crutch. Do not lean on it too often, too much. You might lose initiative and the strength of your will.

Human faith should not be allowed to defeat the purpose of life and its imperative-both the creative effort and the soulful aspirations. They have their own role to play in life.

Despite faith, if something doesn't go the way you want it to, it is because God has something else in view.

The heart? You have a wonderful heart. It is the human heart that is capable of compassion, love and sacrifice.

What the mind often fails to know, man's heart comprehends.

The heart? It is not the one that throbs in your breast, but it is that which is a heartthrob of the soul-force within.

The will? Man is not yet in the know of its potential. Usually we bracket it with the mind. As a human value, it accomplishes the most difficult tasks. Will some force in action. It is a challenge to apathy and indolence.

Whatever the organ through which the will works-either it is as yet unfinished or man is not fully aware of it. The will-power metamorphoses man. It's no coincidence that all the great men and women are endowed with deep faith and a strong will. In them, the faith and the will-power complement each other. Because of their integrated drive the achievement is greater.

Let us resolve to have faith in God to augment our will to live.

6. YOU COMPLAIN YOU CANNOT CONCENTRATE

OM! You complain: you can neither concentrate nor meditate-the mind w
mind is the biggest stumbling-block-little hope to go far in the field of cont
What is your difficulty. But it is a common complaint.

How to tackle this problem? Either the mind is inanimate* or it is not. If it is
the movement in it is not its own. Some external force keeps it going. Wi
force and the mind will come to rest, when the momentum is spent out.

As you pedal, you set in motion the wheels of a bicycle. in Stop pedalling to stop the wheels. A stone in your hand hurts only when you hurl it at me. The proverbial storm in the tea cup calms down when the cup is left alone.

Hence, if the mind is inanimate, the force that keeps it going is to be spotted and tackled.

No need to bother about the mind. Like the stone in your hand, time. If the mind is not inanimate, it is an animated force. Force ineffective is not possible. It goes on functioning as long as man lives. Let it function normally unless we want to go mad. In that case, probably, it works in circles. Life is then no better than death. Friend! there must be a way out. And there is! To my mind it is the yoga way of life. Practise Pranayama to command and control the mind and develop its capacity. Practise Pratyahara to give it a new sense of direction. Like the river that flows within its banks, a committed mind is needed at the time of meditation. For that you should practise Yama and Niyama of the Eightfold Path of Yoga.

Not that alone-there are other ways and ways and ways- an endless number of them.

Sit down anywhere, at any time, in any posture and just close your eyes. By thinking of something or the other activate your mind and give full expression to the suppressed desires, pent up feelings, and the played-down emotions. Neither set a pace for the mind nor for the heart at this stage. No meddling of any sort, nor any suggestions whatever.

Let the things take their own course. Feel free and be at ease- no restraints whatsoever, nor provocations.

vrittis-start shrinking back within themselves. In the language of the mystics, the serpent (the Kundalini) gives up wriggling and lies still, with its tail in its mouth. The temptations lose their hold on the seeker's mind. He is either unaware of them or is not interested. The craving loses its sting.

Now is the twilight of partial-awareness that is conducive to deep meditation. Most of the sadhanas that you had been doing earlier remain the same, but now they become more meaningful.

Here you will, however, have to be careful about one thing. You might often lapse into a pleasant and comforting state of semi-consciousness. It is yoga-nidra (योग-दिद्रा) that comes naturally as a pleasurable surprise at one time or another. When the hectic activities of the mind slow down, the sleep is then very deep and sweet. A boon in the present- day tensed up world, but not for the seekers, alas. They must keep nightlong vigils .... whenever needed.

Do your sadhana the way you like, but never let it be a mindless affair: It should not become mechanical, a sort of routine affair. Sadhana is your individual affair-individually yours- and is unique. Translate it into prayers and meditation according to your inherent nature and the natural disposition.

There is no such thing like a made-to-order sadhana, howsoever much some teachers might claim. Just as you have to find your faith to find your God, you have to find your sadhana to progress on the way to self-realization. Please always remember that what is

7. IF THE MIND WERE A HORSE

OM! Aspirant! Imagine the mind as a horse; it is your mount. You are riding galloping fast in response to a call of Jijnyasa (दजज्ञिा), the urge to quest. With feet held firmly in the "stirrups", (the phenomena of the universe) stop "animal* within" with one lash or another. Quick gather the reins and rein i

in the horse is Pranayama. The lash is one sensual pleasure or the other, one urge or another.

You have reached a wayside inn. It happens to be a long-forgotten, long-forsaken place.
Its hinges creak as you force open a door.
You enter. The room is full of dust. It smells as would an inordinate lust. You see the
cobwebs and the bats hanging from the rafters. Do not turn away in disgust lest you
should have to spend the night out in the wilderness.

Open all the windows and all the doors for "ventilation".

Let the refreshing moonlight brighten up the eerie atmosphere.

As you move about you
stumble across a lamp. That's good. Take out a match-box from your "breast- pocket"
and light it. An urge to quest always sets man aflame with a new urge and a new faith.

Here, take a broom. It should be somewhere around. Clean the floor, walls, ceiling,
windows and the doors. Does the dust smother you? The lust also does the same.

Never mind the discomfort. Go ahead, and do a thorough job of it. Throw the dirt far
away lest it should be blown in again by the lustful winds.
delimitation of cells usually by a membrane rather than a cellulosewall.
While cleaning, you stumble upon many many things lying regular feature of sadhana till the mind is transcended.)
buried underneath the refuse
and the rubbish. That is like many a long-forgotten thing coming to mind when man sits
down to do soul-searching.

How about the horse? Scrub it well for relaxation. Secure the horse and secure the door,
lest you should lose a night's well-earned rest in search of it.

You had had a night's rest and are now ready for the journey ahead. You l
someone to guide you.

"Is someone around?" You give out a call. Behold! A wise-looking person is coming. As the stranger approaches, the horse neighs and gets restless. (It seems to know its master.)

The man saddles up the horse, helps you to its back- walks it up and down and points the way. The horse trots off.

It is Pratyahara that gives a sense of direction.

While riding the galloping horse you sit up in the saddle-strangely wrought-up. Suddenly the animal stops. The end? No. Yet to go afar.

After walking it for a while, you urge the horse on. Restlessly it paws the ground and does not stir. You are nonplussed.

You look up and around, and you pray in all solemnity.

Not long after, you are pleasantly surprised to see Prajna (divine wisdom, प्रज्ञा) appearing on the scene. It comes, smiles and helps you dismount.

Now, fired by high hopes and fond predilections, you stand scouring the horizon for miraculous signs. Suddenly a huge mansion, standing in its own grounds, bursts into view. You walk up to its porch, leaving it to Prajna to take care of your mount.

You knock. Dharana opens the door of the mystic mansion, for you to discover its wonders.

Here you are in Dhyana . The trance-like state wours well.

The idea of having left your mount behind sits heavy on your heart. You cannot help it however. Alas, what was a means so far, has now become a barrier.

You are in two minds. Either you retrace your steps or go

high degrees oflife comeinto play andgetinvolved in thecreativeendeavour initiated by Dharana.

To catch your eye the horse paws the ground. You look back.

In the twilight of Dhyana, you sort of wait for the heavens to open up and let you glimpse the MOST HIGH. Suddenly a lightning flash blazes and you shudder. Your body quivers. You wonder. Another flash, and yet another. You ponder. You wonder. Suddenly it flashes before your mind's eye that it is the Kindly Light. That inspires a gladsome smile.

Hark! Isn't it Anahata Shabda*?

At first you hear one continuous murmur-so strange, so sweet. As you get lost in Dhyana, the murmur begins to jingle. The melodious jingle does challenge attention. It is nothing short of a heavenly melody that sounds like a miraculous ripple of conversation with God, the Benevolent Lord.

Of a sudden, a bang! Did something explode within? Oh, it was

an intruding thought that
had it hard. It had no business to trespass.

Now it is a new world of silence supreme that is being revealed.

Now it is dark. It is twilight; now the light is mellow. Now there is a flash that blazes
across the horizons, quickly followed by a clap of thunder that seems to shake all and
everything around.

Now the area of your vision is small. Now it extends itself afar.

Now the stage is set for
a strange mystic experience: From all over, the secrets of wooing the Unknown are being
uttered into your ears. You try some, but dismiss the rest with a shrug. You are in (no)
mood to chase the fleeting phantoms. The blind faith seems to whisper: Seek the Quiet
and Only and none else.

Oh, while writing, I am finding it difficult to narrate the experiences. Maybe the age-old
tradition that spiritual experiences should not be revealed to the uninitiated is coming in
the way.

*Anahata Shabda is a spiritual experience that is known by experience alone.

Here you are in a strange new world. You are in the land of the Golden DAWNS (उषा). The Golden Dawn? That is what is given the name Samadhi. Just as the dawn ushers in a new day, the state of Samadhi ushers in a whole world of new values.

The land of the Golden Dawns is alive with the presence of Masters, Siddha Purushas and the Jiwan-muktas*.

Seeker! Spiritual endeavour is a revealing experience. I may caution however. Just as one swallow does not make a summer, one or two of them won't essentially mean the end of your Quest. Of course they do usher you into one state of super-consciousness or another. OM!

Not Providence but our inordinate desire to possess mutilates our destiny. Asteya, a dimension of Yoga, is the agency.

8. HOW TO TACKLE THE MIND

OM! What is it? The mind again?

Here is your child. He is in a playful mood; the naughty little one. Look awa

child feel that you are not interested in what he is doing. Soon after the ch awkward, and will be in a chastened mood. Deal with the mind likewise!

Again; here is someone smiling bright to charm you. Show interest ever so grin broadens. There is a merry twinkle in the eyes to excite you. But y interested in flirting. Look unconcerned and be so. The beguiler feels awkw foolish. Slowly the grin turns into a sinister grimace. All charm is gone and looks ordinary.

Deal with the run-away mind likewise. Pay no attention to its flirtations. Le the mind will shrink back within itself, leaving you to yourself.

*Liberated while still alive.

Will the mind become inactive? No, it will be very much alive and its still s (the conscience) will command henceforth. OM!

9. RELAXATION

OM! Aspirant! Sleep is a bodily condition-natural. That is what a layman and would say. I need not define it, you sleep every day. The sleep that kn death. Nobody is interested in a sleep like that. Let us talk about the one w rehabilitates.

According to science, sleep is a normal function of the body. It's the body sleep-the sleep of the just (sound and fast). Sometimes, you might as well sleep. Grieve not, for it is a part of life.

Deep sleep is wherein one neither desires, rages, nor entertains any dream. "Sleep", says Dr. Faure, "is a relaxation and man's reconciliation with a part of himself which seemed forgotten." Reconciliation is always a happy event, eases tension.

Normally, nobody worries about sleep. Friend, it is wiser to let "sleeping dogs" lie. Once you begin to worry and scurry you cannot sleep well.

Still, as already stated, it's the physical body that slumbers- maybe comfortably maybe not. While you sleep, your mind is active-up and doing. That's what you need be careful of. If the mind is more active than it ought to, it will not let the physical body rest. You may have to keep awake in spite of your dire need of relaxation. That is never a happy situation. Comfortably restful slumbers would help.

Again, not that the mind is not affected when one is tired. The physical fatigue is a drag- it takes the edge off the bodily functions. The mind is at a nonplus. It is dull, perplexed. That makes you slack, listless. True, the mind never gets tired as tiredness goes. But it often deviates and drifts. Coming to a definite conclusion becomes difficult.

That makes it hard to make decisions. Indecision in its turn mars the chances of success.

How to avoid the unfortunate situation mental fatigue lands you in?

Whenever fatigued or tensed up, relax adequately. The mind relaxes best in meditation. The meditation brings about a happy coordination between the mind, body and the Lord.

The second best method to soothe the tired nerves is rhythmic

How about the vigils that a yogi keeps? Why should he deny himself this life-giving vital wherewithal? Don't you know that yogic nidra (inspired sleep) helps him achieve a state of creative quietude-the Samadhi?

Samadhi? It takes its cue from and emanates from Pranayama, Pratyahara, Dharana and Dhyana of the Eightfold Path of Yoga. It is a state of meaningful lull and a purposeful creative drive too. (What sleep is to the physical body, Samadhi is to the spiritual self.) As a lull it caresses the body and soothes the nerves to make up the loss that man suffers because of the lack of sleep. As a creative urge Samadhi arouses man spiritually. An awakened self grows into a vital force that helps man to grow.

Seeker! Have proper rest and sleep adequately till timely creative quietude becomes an integral part of your life. OM!

10. LET EVIL ALONE

OM! Let me talk today of another "trinity" that governs all your actions-th intentionally. You have to fight on three fronts to do things your way. You comes first. Unless you cooperate with your resolves, nothing can be take means at your command to do the job come next. Then it is a question of in the requisite effort. One link weak or missing, and the achievement is litt

If life were a game of cards-Providence has already dealt the cards. How you play it's up to you. Providence plays fair.

When you want to do something exalted have the aforesaid essentials in a array-otherwise go slow and take your time to ponder. Howsoever loudly t clamour heed it not. Refuse to be a party to anything that does wrong to Weaken your will to do mischief.

That is where religion would help. Fear of God or the shame of moral degr deter. Human justice might go astray, but Providence never forgets, nev Sooner or later the sins do visit upon a sinner. The law of moral justice (La is no dead letter. It takes its course and never wavers.

Religion leads, it guides. It educates people to understand and be enlig begets a healthy aesthetic sense of morality. The spiritual awareness arc strong sense of justice and fair play. Evil tendencies get a setback.

Aspirant! Let evil alone. Live in spite of it. Do you ever refuse to travel simply because there is a thick jungle or a river on the way? Both the jungle and the river have their own role to play in life. Of course it differs from situation to situation and from person to person. You find your way despite the worst obstacles. Find your faith in spite of evil. It was a dacoit who became the cause of a welcome change in the saint Valmiki's life.

Let your intention be always God-inspired and noble. And the means employed should also be right and above board. Evil dare not trespass when man is guided by the higher values of life and is God-fearing. OM!

11. HUMAN APPROACH ESSENTIAL

OM! Dear sir! Pray, do not run down man, nor always call him a sinner. What inspirits the good, animates the evil as well. That accounts for man's failure to It is not proper to make the most of his mistakes and be- little his deeds of valour. Man is essentially human. Have faith in the goodness of man. discredit evil. Unless man himself refuses to live evil there is no other go.

Please rob him not of the praise whenever it's his due. Encourage him to b of a worthy Father. He seldom fails to rise to the occasion whenever the n Man has his heart in the right place and his thinking is sober and sane. A a blunder there, and an unpleasant altercation elsewhere, only show that is unwell. There is a whole world of difference between a sinner and a ra does not behove you to only condemn and not help him realize his mistake Honour where honour is due. That is what the Most High does when He c the hearts of men and women to revere a saint.

Aspirant! Leave the preacher alone to smoulder. You come away and pon helpfully and responsibly.

Never be in a hurry to be given to guilt-consciousness, simply because the it. For a layman, it is hard to tell wrong from what is really right. Trust your swayed by some passion or an inordinate desire-it is usually right.

Neither be over-modest, nor put a premium on your merit. Do not impose u more limitations than necessary.

Survival is an achievement indeed. But to be alive and to aspire to live better is a greater accomplishment. Celebrate this venturesome human aspiration. Decry the so-called virtue that dampens the joy of living and demolishes its buoyancy. Such a virtue is no substitute for a dedicated life and the noble behaviour that vibrates with the fear of God and love for all.

Whenever in doubt, pray and turn to Him for guidance. God is not an abstraction, He is! He does respond whenever occasion demands-talk to Him. God is a Living Presence, walk with Him.

Virtue is a challenge to what man is. It inspires him to aspire, progress and prevail.

Seeker! Evil is your evil thought. It defies the human spirit, and sullies the human heart. Having lost its bearings, it staggers and strays and comes to grief.

Man is yet in the making, hence to err is human, a human problem. The human problems must be solved on the human level. For that human approach is essential. You need a kindly heart to realize other people's difficulties. Do not behave high and mighty, as if you do no wrong. Help a wrong-doer, for something might be the matter that led him astray.

Neither sermonise, nor jeer. The man who errs is angry at heart for having betrayed the human spirit. Blame him not-if it can be helped. Nobody relishes being taken to task-not even a child of small age.

Out of spite, and because of resentment for not being given due regard, sometimes man does what he won't do otherwise. Everybody cares for his 'self-respect -a criminal even.

Befriend him and speak in a friendly manner. A friend is a

It is better not to preach than to preach wrong. It is easy to advise, but hard to live up to that. Value truly what you say. Speak only when there is a likelihood of its being acted upon. Nobody relishes to hold somebody's "baby", the advice that he offers. No idle gossip, only responsible talk to save your own peace of mind. Do not demolish anybody's belief unless it can be rebuilt better. Say only the right things when addressing somebody. OM!

Day in and day out, people say: "Don't do this. Don't do that." A

life that lays emphasis on the don'ts and shies away from a positive approach, is lop-sided; it stinks. Don't say don't, tell what to do instead.

Unless God is not your affair alone, we are concerned as well. So long among us all, your beliefs and the way of life are going to affect us also. to share, even help. But in the times of trials and tribulations you should a believe responsibly. Let no one demolish what has been built up so assidu good of all.

Every religion has two aspects: The first aspect is your individual affair. Th you and your Creator. You can pray and worship as you choose or desire interferes, we will be the first to fight your battles.

The second aspect is your way of life in relation to others. That is where allow the society to step in. Let it be a joint venture to safeguard the wider the Family of Man. Man has come a long way to understand the meaning well-being. None should exploit the trust and faith of the common peo individual gain. Let there be a get-together of hearts and minds. Fair and f of thoughts and views should be the rule and not an exception. Man to ma alone, usually they talk sense. But as members of organised groups th language of pride and prejudice. That makes it necessary to respect the individual also. Nobody should deny him the freedom of expression. The w hasn't as yet become integrated into one people. So we will have to live w strife here and there.

The so-called bureaucracy? What about that? It is needed for a long time not however be a wooden one. It should be thoughtful and progressive. .

them to do what is good for the restive populace. To manage the affairs of a progressive world, we need contented homes and men in authority to be of a charitable disposition. The collective wisdom of the exalted few is also needed for a democratic way of life. Whomsoever you elect by the majesty of your casting vote should be ready to live a dedicated life.

We need the world we live in for a long long time. Not a wooden

but a lively and healthy
approach is essential.

13. A TELLTALE

Save man to save the world. Who lives if man dies not only in the universe but also in the human heart? OM!

OM! Aspirant! Once a child got annoyed and left home in a huff. As he ca
he found that his people were not to blame but he himself was at fault. In
Well, let us peep into a child's guileless heart.

Now he wanted to go back home. But he could not eschew pride so easily
kept on waiting for his people to come and take him home. But no one turn
At last, he could wait no longer. It was late in the evening and he was alon
he must find a way to save his face. Suddenly, he saw his cow returning h
day out for grazing. "That makes it easy," he told himself.

He caught hold of the cow's tail and began to march back home. He had
dragged by the animal. The cow was in a hurry to reach its calf.

As he was going, holding the cow's tail, he went on saying aloud for all to l
cow! Please don't force me to go back home. Thankless people that they
suffer." And thus it was that he was back home.

Seeker! Do we not behave the same way? We blame the poor mind and th
while all along it is our own fault. We hold the tail and follow the trail.

Let us search our own hearts for our failings. Let us have the courage to o
and be ready to make amends. OM!

PART V

1. THE TRADITIONAL MYTH AND MYTHOLOGY WITH A TING (E) OF REALITY

OM! What ordinarily is, grows, decays, then dies. Nothing prevails in the eternally-man included. In growth the forces of integration-Devas (ी)-grow strength to strength and the forces of disintegration- Asuras (ुर)-grow w weaker.

In decay the forces of integration-Devas-grow weaker and weaker, and t disintegration-Asuras-grow from strength to strength.

I would term this deva-asura confrontation as Samharsha (मिरशा). To m

Samharsha is no shooting war. It is a vital dimension of life. It is an en demolish a state of disequilibrium (ममता) between the forces of integratio forces of disintegration and to reach a state of equilibrium (मिता).

Since in God alone both the forces of integration (ी) and those of disintegr find their fulfilment, so Samharsha is a way of life in which men and all o beings inadvertently seek union with the Ultimate Absolute. OM!

2. WHAT AM I

"I live my life in growing orbits

which move out over the things of the world.

Perhaps I can never achieve the last,

but that will be my attempt.

I am circling around God, around the ancient tower,

and I have been circling for a thousand years.

And I still don't know if I am a falcon,

Or a storm, or a great song.

Om! What am I? Don't tell me that I am God-the All- knowing, the All-powe Long long ago that is what I had had as my prayer. The text of the mantra- Asmi-means that.

One day, sitting astride a huge boulder lying in a mountain stream, that was the mantra I was chanting time and time again.

"Aham Brahma Asmi", "Aham Brahma Asmi"-it went on and on.

Of a sudden it crossed my mind that what I had been chanting was "Aham bhrama Asmi" and not "Aham Brahma Asmi" that I ought to have.

Mark the difference please. Aham Brahma Asmi means: "I am Brahma, the God Almighty." However, Aham bhrama Asmi tells a different story.

It means, "I am a mere illusion and not something real.

Brahma is God Almighty but bhrama (भ्रम) is a mere illusion that the mind sometimes entertains.

Amused, I laughed heartily there in that jungle while sitting astride a huge boulder in the mountain stream. The laughter? The surrounding hilltops woke up to echo and re- echo the sound of it.

Of a sudden I fell from the huge boulder down on the sands below. Hardly conscious of the fall, I walked on along the mountain path. Presently someone caught up with me and said: "I hope you're not hurt. I like me to believe I am human, a human being.

In me lives the high and the low. In me something is being liberated every moment, but more is being ever sucked in. In me the inanimate matter comes to life, rides the high horse of a new-found life and delivers itself unto another life that had, a little earlier, come into being. Thus-in me life goes on-ever coming into being, growing, and

In me lives the animal too, which is being given a fire-bath and

From the Hundred Prayers by Rainer Maria Rilke, translated by Robert Bly.
He saw me fall and thought that I might have been hurt. But. I was not. Since that day I have never felt that I was Brahma, the God Almighty, as you would like
[Acknowledgment: Reproduced from the book "LIVING OF THE UNIVERSE"-collection of poems chosen by the Rajneesh and published by Sierra Club Books, San Francisco. As mentioned in the book, the original poem "I live my Life" is from the book

Ever present observing it all with love and grace is the Almighty Lord, my God-I am often made aware of the divine Presence.

I revere, I love this God because He has condescended to process it all for me. Since my Lord has chosen to stay I cannot think of liberation till His task is done. I love the bondage of life, for He has chosen it for me. OM!

Aspirant! To you confidence and faith should value more than the doubts and misgivings. Persevere and have the tenacity of purpose. Neither dilly-dally, nor falter.

3. LIFE-ITS DIMENSIONS

Let the mind not waver either. A wavering mind achieves little and has nothing much to offer.

OM! Seeker! What a masterly stroke of purpose and plan! That is the Lord Master of all creation Who accomplishes it!

Life quickens the inanimate matter and it sparks into vital flame of life.

Life breathes matter, subsists on it; from the self-same matter, however, it is distinct, different. The difference is absolute!

Apparently, there are no common frontiers between life and matter. Life is is not. If alive, it is not matter; if it is matter, it does not live. Life is abso unmatter-like, and matter is wholly unlife-like.

After coming into being, life is raw. It feels awkward and is in danger overwhelmed by the elements. The danger is on purpose, and it is God's k It vitalizes life. Life is reanimated and is aflame with a new spirit-Sat, the w and to prevail.

Life is ruthlessly desperate, it seeks to hold on, come what may. Its votarie their gruel. It's on the war path. There is seemingly a blind scramble for s blind scramble is a great hazard. The violence of the struggle-for- existenc In the midst of its deadly struggle for survival life stops to ponder! And G knowingly. He blesses life!

Life was alive to Sat-And to Sat has been added another dimension. It is C quest, to know, to cognize.

Chit-the new dimension-gives to life an impetus to grow. As life grows, its awareness grows as well, and its interest in its own existence grows by far the most. To be alive is wonderful with this new dimension added to its mere existence.

As its interest grows, life starts adding new dimensions to both existence (Sat) and awareness (Chit). Whenever it adds a new dimension to either of them, its triumph is great. The thrill is there. Life enjoys its success. It exults over its achievement.

Life comes of age, and becomes aware of another dimension having been added to it. It is Ananda-the buoyancy of the spirit, a sense of fulfilment and a feeling of achievement.

Its joy is satisfying: it is BLISS.

Ananda it is which sustains life's interest in adding new dimension to it. And Ananda it is which gives an incentive to accomplish more and more and not rest contented with what is. OM!

4. AN ATHEIST DISCOVERS HE WAS NOT

OM! A man once come to me and said: "I do not believe in God."

"That makes one person less to bother the hard-pressed Lord," said I.

"Why nobody has ever met Him?"

"By going into hiding He has done the wisest thing. If He were to appear in would be mobbed."

"But He exists nowhere except in the imagination of some imbecile people

"More people believe in God, only a few do not. Why not fall in line with t do?"

He was getting restless and fidgety in the chair.

Before I could go on, he began: "I have come to argue this very point with

"But why should I argue you into believing? It makes no difference to me w

"But it does make a difference to me," he said. "Let it."

"Aren't you a yogi? A yogi should help."

"Do you really need my help? I don't think so." "Why should have I come to you then?" "That is what I myself was going to ask you." "Did you mind my coming over to you and talking against the Lord?" "That is not the point. What I mean to tell you is that you have already failed to argue
Him out of your heart."

"I am intrigued."

Unmindful of the interruption, I kept on: "You have your doubts no doubt, but you are
very much in mind of Him. Only your faith is not deep enough to soothe your aching
heart.

"That's not true.

"My dear friend, to my mind you are not an atheist howsoever much you might profess.

"Do you mean to tell me that I do believe in God?"

"Rather!"

"Why hurt me time and again by dinning it all into my ears?

"I am already feeling sorry for you. What you yourself know, you want me to tell you
that.

"I don't understand. Anyway go on.

Suddenly his eyes shone as I looked into them. And there was a strange glow come to
his face. Before he could say anything, I continued: "My dear friend! Right from the
unicellular amoeba to the multicellular man-all are in quest of Him. Believe it or not,
you are also unwittingly striving for God-realization.

"That is rather a sweeping statement.

"I gladly concede you your right to differ. Allow me to explain, however.

to strive to keep ourselves alive. We stop at nothing. We kill others so that we may live. A sparrow eats a worm. We kill the sparrow and make a meal of it.

"What about a yogi"?

"A yogi is no exception either. He goes a step further. He seeks immortality. He aspires to live for ever.

"What is wrong about it?"

"Nothing whatever. This drive that impels a living being to struggle for survival is inherent in life. If you permit me to use a Sanskrit word, it is SAT."

"Go ahead, please. I am listening."

"The quest for knowledge starts the moment a person is born. It goes on with every breath inhaled or exhaled till he breathes his last. A child goes to school. A yogi meditates to know. He wants to unravel the purpose of man's being. You are here to know whether or not God exists.'

"I don't deny it.'

"Now allow me to use a Sanskrit word for what is it all about. It is CHIT (दचट). Chit is chetana (चेिता). It is to know, to feel and to react.

"You are right. We do want to know about everything under the sun, even beyond it," he said.

"You want happiness. So do I. A poor man is glad when you give him food. A yogi goes into ecstasy when God blesses him. 'Oh, the bliss of it all,' he exclaims.

"Right or wrong, I have often heard a yogi say so.

"I am not the first one then. It seems you have been going about quite often to augment your faith. You deny God so that others may assert that God is! All this for a break-through. Isn't it?"

"Let me put it this way. Before I could say anything, the visitor wanted me to let him speak. "Being a student of Sanskrit, I have understood what you want to convey, I have already read about this line of argument," he said. "That is fine. It makes my task easier. "Go ahead. No arguments. Just what you believe." "You know then that while striving for survival (Sat), questing for knowledge (Chit), and seeking happiness (Ananda), man unwittingly quests for Sat-chit-ananda*- the All-knowing, the Blissful One. "I know Sat-chit-ananda is one of the numerous names given to the Lord." "Why then deny the existence of God and yet seek Him as Sat, Chit, Ananda? That is like refusing wealth but accepting it as pounds, shillings and pence.

"It is interesting," he said.

practice tocombinewords into onesingle word. Inthiscase, Sat + Chit+ Ananda-Sat-chit-ananda-Sac

• To a student of Sanskrit it is clear, but even otherwise it is not difficult to understand. In Sanskrit it is a general

"Truth is never dull." That was not all the dialogue. We had a little more discussion. At the end, though apparently satisfied, one thing still agitated his mind: "Quest for God is understandable but not the desire of a yogi to attain salvation.' "Moksha and not salvation is the word," I said. "Moksha or whatever it be-it is immoral to leave the world to its fate after exploiting its resources**. Isn't it being selfish?"

"Allow me to explain, sir," I tried to cut in but he continued: "Being only an individual's gain, the loss is ultimately man's. After the attainment of Moksha, a man of mature experience and tried knowledge is lost to the world.

"Now listen, please.'

"All right".

"Both of us are sitting in this room. You came in while I was already here.

"True.'

"How would you react if I were to lock you up in this room?"

"I won't allow you to do that.'

"Haven't you already been here for quite some time?"

"That was of my own free will.'

"Now why should a man of God be not allowed to quit or enter life as and w
Why should you grudge him the freedom of choice?"

"I don't.'

"The difference between a free man and a man in bondage should make y
attaining Moksha, a man of God is of greater service to humanity.'

"So Moksha is not a complete withdrawal from the affairs of the world."

"Definitely not.'

"Now no high sounding phrases that I may take a lifetime to understand. I
in simple words.

** Moksha is not to run away from the world, leaving it to its fate. It is to 'run away' from a mistaken

It is therestoration of a proper perspectiveon life-itis a revaluation of values.

"You want to live. It is Sat. You want to know. It is Chit. You want to feel happy. It is Ananda.-Though you want it all, you don't want to slave. You want to have a free will- you aspire for Moksha. "True. "Now it is simple arithmetic. You seek Sat + Chit + Ananda, and aspire for Moksha. Isn't it?"

"It is."

"So my friend here is not only a believer in Sat-chit- ananda, God Almighty, but is also in quest of Him. Now that is exactly what you wanted me to say so that you could feel more confident about your faith in God.

"It is too good to be true."

"But it is.' "Now what do you advise me to do?" "Instead of walking blindfolded and stumbling across truths of life, discover them knowingly. Strive purposefully."

Later, he once wrote: "You met me on my ground. No doubts assail my mind now.

And I wrote back: "The fundamental test of truth is its power to convince and to inspire self-confidence. The head might argue but your heart readily accepts it. All beliefs and 'isms' meet their test in the open forum of direct experience-So esteem, believe and experience." OM!

5. MAN, SCIENCE AND SPIRITUALITY

OM! God created man-so it is said-no doubt about it. But what about the s physically vulnerable creature?

The scepticism that inspires a purposeful spirit of enquiry and quest is wholesome. To frown at everything and not to suggest anything instead is in bad taste.

Though himself not a creator in that sense, he has been able to initiate, cr so many basics of survival. In this difficult task, his relentless spirit of adv quest has been of great help. What inspires the creation of the basics of human scientific temper.

This temper not only takes care of the basics but is also fully involved in improve the quality of life at various levels. The scientific revolution is afo anon to as if create afresh man and his universe.

As man is, he is alive and life is his mainstay. When life departs, he drops To the dead it matters little whether some supernatural power brought it itself took the fatal step.

Life? Sat, Chit and Ananda are its three vital dimensions and man is alway to live them-both severally and integrally.

When he lives them severally, the effort involved is of a scientific nature. scientific temper that is at work. While at it what he comes by is science, value of life.

When it comes to the question of living them integrally as Sat-chit-ananda, the Ultimate of man's quest, the effort involved is then of a spiritual nature. It is man's spiritual temper that is at work. While at it he comes by spirituality, a transcendental value of life.

Now; the scientific temper quickens man's intellect which directs him to build a better world-wherein nature would help rather than obstruct. In the field of science and technology the progress is phenomenal. From the cave man to the man of the space age is a far far cry. The scientific approach to life has already paid rich dividends.

The spiritual temper* inspires man to rediscover himself. It lays down certain rules of conduct and fires man to live. Man toils does tiksha and grapples with the vagaries of the mind and the As man progresses on the path of self-fulfilment and self- realization, he aroused and his way of life becomes truly enlightened, purposeful and rev Let me now skip over whatever else could be said about what man exper treading the path of God- realization with the remarks: "Experience it to kn Experience differs from stage to stage, from person to person." OM!

highernuman understanding is made possibleby the spiritualtemper.

them. Impelled by this transcendental value of life, man offers prayers in a and does sadhana in all solemnity. Even in defiance to the human nature, path is set out-which is quite distinct from the so- called worldly way of life

• It is hard to make out where the area of scientific temper ends and the domain of the spiritual temper begins. Both of them are, in fact, integrally involved in man's creative endeavour (कर्मयोग, Karma).

A scientific discovery or an invention is a miracle of man's scientific temper. The opening up of the new horizons of

6. TIME-THE FOURTH DIMENSION

OM! Aspirant! Matter, Man and God, these are the three dimensions of the

I face every day. Which is the ultimate amongst them and which one is sup not. Are they separate entities? I do not know. Or do the three of them me the be-all and the end-all? I wish I knew.

I cannot possibly imagine that all is God. If I do, then the next moment I a

Why should I endeavour and be in so feverish a haste to do things?

You hurl a stone at me. I get hurt. You who hurled the stone at me, the stone that hurt me, I who got hurt, and the hurt that hurts, are the facts of life. None budges an inch away; they are there to stay.

While trying to resolve the mystery of Matter, Man and God, man has been, from time immemorial, speculating, experimenting, visualizing, envisioning.

To me, all that is not I, is Matter (Prakriti).

Man? Undoubtedly I am man. That is what you are also. Seemingly that which is neither Man nor Prakriti, is God.

Apparently God completes my universe. That's simple enough.

But it leads me nowhere.

Let me watch Matter, Man and God at work.

Matter shows me the way to Tapah (तप:). Tapah is the creative principle of life. Nothing can be accomplished unless man takes to it-endeavours creatively.

Life is a growing process. The meaning and the purpose of Tapah grow as well. That is to say, Tapah keeps abreast of life's growing process. A lion would kill for food when hungry. Man might choose not to eat if he does not like to kill for food. In both the cases Nisikapa 12 but at two different levels.

Tapah inspires spiritual endeavour-Sadhana (साधना). Sadhana is Tapah with a difference. It is inspired by some noble purpose. If I fast for spiritual awakening, it is Sadhana. All Tapah at the spiritual level is Sadhana because some divine purpose or another inspires it. Whether Sadhana or Tapah-they, however, cannot make man live for

भिन्न-भिन्न होते हैं। यह विचारणीय भिन्न है। उत्पन्न होता है, है, से दिशेष पर
प्राप्त होता है, बढता है, क्षीण होता है, िष्ट होता है।

Now according to Varshyayani there are six modifications of becoming (भि
existence, alteration, growth, decay and destruction. That is to say:

(i) a living being comes into existence (jayate,जयते) after bridging the gulf between abhava* (अभिा, pre-existence) and bhava (becoming, existence).

Abhava (अभिा) should normally mean non-existence. But it does not. In the present context as a scientific term abhava is the existence (भिा, bhava) of the absence of existence. As any other state of phenomenal existence-childhood, young age, middle age, old age etc.,-abhava is also a being's state of existence. I may name this dimension of Abhava as pre-existence. It is abhava of the phenomenal existence only and not of a being. There is no such stage wherein a being ceases.

(ii) it exists (asti, अस्ती). (iii) it undergoes specific changes till it is what it is to become (viparinamate, दिपररणमत).

(iv) it grows to its normal stature (vardhate, धियते).

(v) it decays (apakshiyate, अपक्षीयते).

(vi) it perishes (vinashyati, दिश्यदत).

Only the becoming is demolished and not the being who took to becoming.

This is the law that governs all normal healthy life. One can neither stop decay nor make a living-being live for ever.

If that is the law where do I stand then? If nobody can stop decay, nor defy death, why should I then do things spiritual? Why? Yes, why was I then brought into being? To be shackled and thrown into the river of life? And that too by the Benevolent One, the All-knowing and the Almighty?

I am nonplussed and my mind is bogged down. Lead me, Kindly Light. Man helps man, the helpless one the most. You are the Creator of man-aren't you? Does it behove You to let the Creation go uncared for, unattended to?

That is how I found myself arguing many years ago. Those were the most trying days of my life. I was awfully restless and in agony-nothing could

to feel like getting up to go-and I used to be possessed as if by a disquieting wander-lust. You could see me running around all over the place in feverish haste, fired by an unknown sense of urgency.

I tried one spiritual endeavour after another. I constantly 'stared' at a small dark point. I stared steadily likewise at a bigger white spot; I stared at a burning flame; I stared at the tip of my nose till my head began to reel. I concentrated in Dhyana on the forehead even.

Many a day and many a night I went on practising for long hours various Asanas, Mudras, too-Yoga Mudra and Shanmukhi Mudra especially. That was usually at night when I could get some secluded place to myself. Nothing occurred. The disquiet was very much there to unnerve me.

I took to reciting God's name (Japa). I counted not the beads of a rosary but a basketful of dried peas. I visited shrines. I worshipped in the open, on house-tops and in temples sublime. I bowed low and was down on my knees in many a place of worship. Alas! No peace for me. It eluded me, eluded my days and nights. I was burning. I was on fire-afire with an urgency that kept me on tiptoe all the time-waiting, waiting and waiting. Though I knew not for what and for whom.

I wanted to talk to God. I was in quest of Him and wanted to walk with Him. Alas! I didn't get a chance to kiss His shadow even. ....

I called out to Him from hilltops and clamoured aloud for a Glimpse from the valleys

Who said godmen lead? I turned and sought guidance from them. Though they were not human enough to feel for others, they claimed to have been blessed by the Benevolent One. One of them once said: "Here! Ask and you will get what you seek. Behold! God is here."

I looked at him. I looked high above in the sky and said: "Help me meet someone who is truly human.

Now and then a solitary sympathetic voice and a few crumbs of food thrown in... did come my way.

Here is someone who wants me to earn my living. Here is someone who wants me to live as others live. How could I? Worn out, starved, ill-clad, badly off, and mercilessly mauled by one and all, one day I did go to someone for work that pays. Face unshaven, clothes unwashed, shoes frayed at the toes-I sat and waited anxiously for a "yes" or "no".

He looked at me, looked into my eyes and rapped out: "The fire!"

I was surprised, startled too.

"Young man! There is fire in your eyes. Doesn't this fiery restlessness.... You are burning with it," he continued.

I had a look at him. I was in tears; I got up to go. Suddenly I felt hot all over-all tensed up. I looked up. I looked around. The chairs, the table and a man of no consequence-dark, thin, lean and in his late fifties.

"I want to go....

"Go," he cut me short and said, "Go! Go where you belong. The sparks fly heavenwards."

It was the presence! I looked up to scan the horizons. .... A figure of light it was that I saw. Whether my glance followed it or it followed my glance, there it was! When I looked into the distance it was as tall as the sky. As I lowered my glance, it came closer. It was then not as tall. .... A sizeable figure of light stood before me. I ran and it ran with me. I walked, and it walked with me. I sat down on the ground. It did not sit but kept standing at some distance. I picked up a piece of paper lying nearby and just glanced at it. There! On it stood the same figure of light, tiny little thing. It moved as my glance moved from one word to another. It was as small as that. Awed, I closed my eyes. Again, the figure of light was before my mind's eye. What's it? It seemed to say something. But I was far too awe-struck to respond Slowly I opened my eyes and I looked steadily at the summer sky.

There on the distant horizons appeared the same figure of light.

Days passed. I got used to the awesome presence. Fascinated, I wanted to talk about it.

I couldn't however tell anybody. Who would believe that I saw a figure that moved as my glance moved? I left the town and went to a distant place. It was too much to keep silent about this mystic experience.

There, I used to go to a secluded place-it was a sandy waste where nobody cared to go.

There, I would stand and stare at the summer sun, sit down and stare at it. I would sometimes lie down on the burning sands and go on staring at it.

That was my everyday routine. I would go early in the morning and come back when

*Kaala (काल) is the same as Time.

How about me? I feel as much inspired by chanting Narayana, Narayana, as when I chant OM! OM! The realization might come some day. Who knows? Maybe, time is not yet. I do however have a feeling that the human effort and whatever men aspire to find their fulfilment in TIME-the Kaala, the Narayana, the Ananta, the Absolute.

Aspirant! I was aware of the three dimensions of the universe-

Matter (Prakriti), Man
(Purusha) and God (Parm-purusha). Now I have also to take note of TIME-the fourth
dimension of all that is. That adds one more dimension to my

quest.

What should I do? Shall I blaze a new trail? Or shall I beat a hasty retreat? No going
back, however, it's not possible.

I will, I vow to quest and quest. quest..... That gives to my life a

well-meaning meaning.

As I am, I have to throw in my lot with the universe and its phenomena. I will avail of
their cooperation to aspire after God's Grace in order to transcend what I am. Emergence
of the timeless TIME on the horizon of my consciousness has sparked a new hope. In
me life has, it seems, turned the corner.

Maybe, TIME would extend the frontiers of my mind and the

intellect. Maybe It would
make the revelations possible. Let it be.

Let me discover or rediscover the new dimensions of whatever is

there. Wonder if I shall
ever be at peace. A sad unquiet ever disturbs me. At times, when sadness sits heavy on
my heart-it's Time probably that calls out helpfully: "Cheer up! IT

Seeker! TIME has a lot to do with the human mind. Maybe, it is a dimension of Time. Maybe Time is one of the dimensions of the Mind.

Once again, there is an urge to surge forward and transcend the human mind. So far, I have been trying to bring it under control. Now I would, if I could, leap over TIME's vital dimension? to reach the beyond.

TIME so often seems to stand still. And I wonder what has happened to me. Though living amongst people and constantly rapped by their disquieting thoughts and emotions- I find myself in a howling wilderness.

Whatever I had been doing in the past seems to have been a passing phase at best a mystic phase. Doubts have now begun to bristle hard. Whatever I sought was not God- could have been anything else. The quest cannot be a phased programme. It is a question of knowing Him or not knowing Him at all-that's all. At the moment, TIME seems to have added a new dimension to my quest. Now I dare ask God my Lord: How long? When and where and what for? OM!

7. WEATHER AND THE UNIVERSE

My Master, and the universe. The universe we live in, is ever-changin
Then there is the weather: Weather is always changing, man knows it to h
changes in the weather are caused primarily by thermal imbalances. Ot
In the language of ancient sciences, changes in the weather are caused p
modifications of the five tattvas*-Akash (Ether), Vaya (Air), Tejas (Fire), Ap
and Prithvi (Earth). Normally man is aware of this weather only. It is an
happening and man can feel, sense, cognize and experience it.

• Tattvas: There are twenty-five tattvas: (1) Purusha-the animate principle of nature, the universal s
Prakriti-Primal Nature, (3) Mahat- Buddhi tattva, cosmic intelligence, (4) Ahamkara-the I-Principle, s
consciousness, (5) Manas-the cosmic mind.

Then there are the ten Indriyas (इदन्द्रयां), five Tanmatras and five Mahabhutas. The five Mahabhut
Vayu, Tejas (Fire), Apas and Prithvi: (Refer the book "Advaita Vedanta and Modern Science" by
published by Vivekananda Vedanta Society, Chicago-USA):

(i) Akasha, usually translated as ether, is the gravitational energy of matter dispersed in space. The space. The gravitational energy is in the space of the dispersion. Our orientation in the gravitationa through the saccule in the ear.

(ii) Vayu, usually translated as air, is kinetic energy. As matter, dispersed in space, falls togethe gravitational energy is converted to kinetic energy. Kinetic energy is perceived as temperature, thro

(iii) Tejas, usually translated as fire, is radiation. The word means that which shines. The excess ki energy) of a condensing star is lost to the surrounding space as the energy of its radiation. It is ra perceived through the eye.

(iv) and (v) Apas and Prithvi, usually translated as water and earth, are electricity and magnetism deities of Apas and Prithvi were said to be twins. Electricity and magnetism go together. You canno the other. Electricity and magnetism are perceived through the tongue and the nose. Protons ta molecular configurations perceived through the nose are magnetic.

This is the terminology of a higher science-an ancient super-science. A single comprehensive boo being not available, it is difficult to define the tattvas adequately. Whatever little is available, it's not Technical terms are always peculiar to a science. It is wrong to think of the terminology in terms of of the words concerned.

What is a tattva after all? It is the essence of a phenomenon.

Alas! Wanton destruction of our ancient literature by neglect and the foreign invaders leaves us in t glory that was India. It's time we study the ancient history of our sciences and culture. To quote: "I because it is only by knowing the past that one can improve the present or cope with the future.

However, besides these five tattvas, there are another twenty more. Their also cause weathers. These weathers affect the world and those who live man and influence his life. In the absence of any specific knowledge, we ju weathers as atmospheric disturbances or supernatural happenings.

Many of the weathers are very very subtle. A weather caused by the modi Purusha tattua or the Mahat tattva cannot be sensed-nor experienced. H layman but only a spiritually awakened person can divine these subtle wea former they are at best the doings of some supernatural power.

If man could, somehow, fashion material tools or develop some super pow see how much bigger, larger and fabulous the world would turn out to be.

8. MAN AND THE UNIVERSE

OM! Man and the universe: Ours is not the only galaxy, there are many m those galaxies, as well, the play of tattvas goes on and different weathers the weathers, also affect our lives-howsoever infinitesimally that be.

Even as such, our galaxy is not a small affair. The cosmic dance of the tattvas goes on here endlessly. Because of their modifications changes do Occur. The changes are inevitable-it is a rule and not an exception. As such, imbalances are bound to occur. These imbalances raise storms and create stirs accordingly whether the imbalances are big or small. Whether it is a breeze, a gale, a cyclone, a hurricane or the trade wind-whether it is a drizzle, a light shower, heavy downpour, cloudburst or the monsoons- whether it's a thunderstorm, a tempest, a tornado, a blizzard or a mere hailstorm-all this and much more that lash the world originate from the thermal, electrical, and other innumerable imbalances.

Man is normally conscious of the modifications of our weather only. He knows that the modifications of the Apas tattva cause rains. And he knows as well that the Tejas tattva manifests itself as fire, heat, light, electricity, etc. He has developed tools to make use of these modifications to his advantage. However, he is yet to take note of the Manas tattva and its modifications. If he could somehow bring about some sort of collaboration between the Manas tattva and the energy, it will revolutionize the world and the world of science.

9. PRALAYA-A DYNAMIC PHENOMENON

(Here I may point out that physical laws and spiritual laws are similar. Th
OM!
have always felt. I find it difficult, however, to express my views in words.
work on many different planes and under different sets of conditions. That'

Pralaya has in it the dynamics which restores the missing link between life
Purusha and Prakriti- whenever the occasion arises. The wherefore and th
beyond me to cognise. It eludes, as yet, man's understanding.

In the case of Nature, Pralaya's dynamics are comparatively easier to un
tattvas involved being "gross", their working can be sensed, cognized a
moulded as well. Man's progress in the scientific field indicates that.

OM! Whatever changes, so do man and Maya. An imbalance here, a
there that is a regular feature of life and that's of Nature too. Their equilibriu
poise is disturbed too. Whenever there is a crisis because of an inordinate
Pralaya strikes to demolish it. Equilibrium is then re-established, the poise

In case of life, however, Pralaya's dynamics is rather difficult to comprehend. The tattvas involved in this case being very subtle, their working is difficult to sense or cognize.

In between life and nature, Manas-tattva holds the key position. It is at once a dividing line as well the integrating link between Mahabhutas and the remaining twenty tattvas.

As such, Manas tattva-the Mind-emerges as a great force (entity?). Let me now continue with Pralaya in relation to man only. Isn't he before us?

Sat, Chit, Ananda and Time are the four dimensions of man's phenomenal existence.

Pralaya is the fifth dimension. In addition to the human factor in man's life, Pralaya is the unpredictable factor. It is the dynamic potential of whatever is! It occasions mystic happenings and is the chief architect of their doings. If, somehow, a layman could know-divine even-the dynamics of Pralaya, he would be able to shatter the mystique of the so-called miracles and the mysticism.

I admit that I cannot say exactly how Pralaya works the cosmos-but this much I do know-its dynamics is the essence of all "revolutions"! It plays an important part in the working of the universe.

** Prakriti too, is a God'sgoing concern andnotsomethingstatic. The ever changing aspect of itis we

Seeker! Maya* is a phenomenon of life. Weather** is a phenomenon of Nature. What Maya is to life, Weather is to Nature.

Life is a growing process. There is no finality about it. This dimension of li
It expresses itself in six modifications, "genesis, existence, alteration, grow
destruction".

Man without life and its phenomenon Maya churning him-is difficult to realize. A world without weather and its changing nature swirling it-is not easy to visualize. Maya keeps man ever on the march from one change to another change.

Talking about man, for he is before us, these are the six states of his phenomenal existence:

(1) Man's phenomenal existence (भि bhava) originates (जायते): he takes to becoming.

(2) he* exists (अदस्त), conception takes place,

(3) he undergoes specific changes till he is what he is to be (दिपररणमते),

(4) he is born and begins to grow in limbs and all till he attains full human stature (धिते).

(5) he starts ageing-decay starts (अपदचयाते),

(6) he 'dies'-i.e. his becoming comes to an end, his phenomenal existence ceases (दिश्यदत).

Man had 'become', now his 'becoming' is over. Is it the end of man when his phenomenal existence ceases? No! Only man's becoming ceases. He is once again in a state of 'pre-existence" in which he existed before becoming-later he will take to becoming again as he had taken to becoming earlier.

However, for another person whose becoming is not yet over the deceased person's phenomenal existence does cease for ever. He can never see the deceased person as he was previously. Now he can see the deceased only as he would be after he comes again in genesis, existence, alternation, growth, decay and destruction. What is Pral As such, death-the sixth state of man's phenomenal existence-is nothing short of a major catastrophe. It is something more than a mere change. It is an extraordinary "revolution".

Something has struck the phenomenal existence of man and he is what he was before becoming. This mystic phenomenon the dynamics of which

* The word he stands for man's phenominal existence.

We know what the weather is. Sometimes it is cold, sometimes it is hot, s rains and sometimes there is a thunderstorm*. We know as well the anato

Pralaya is Maya with a difference, just as revolution is change with a difference-just as a thunderstorm is a rain storm with a difference. (To my mind, the dynamics of Pralaya can very well be compared with the dynamics of a thunderstorm.)

Thunderstorm: it is a phenomenon of weather, it is weather when it is prevailing. Let the weather experts say how a thunderstorm originates, all that I am concerned with is what it works: A thunderstorm corrects a state of disequilibrium (अमिता) and restores equilibrium (मिता) - thus saving the world from a major catastrophe. As a scientist would put it: it restores the thermal balance and the bolt of lightning that it unleashes restores the electrical equilibrium of the earth.

In that sense, Pralaya, too, is a storm. It also originates because of one imbalance or another-the imbalance which will be disastrous if not corrected in time. As in the case of a thunderstorm, in the case of Pralaya, too, it's hard to tell the why or the wherefore of it. Humanity hasn't as yet grasped the fuller meaning or the entire purpose of it. Under the circumstances, it's difficult to tell how the dynamics of Pralaya gets going. I will try to explain how it works.

originate because of the modifications of one tattvaor another.

like lightning and restores that particular equilibrium. Pralaya strikes mild. hard; and it strikes with vengeance, too. Be it a petty quarrel, a free-for-a fight, an armed conflict or a savage world-wide war-be it a minor ailment o be it a small mishap, an untoward happening, a fatal accident or a major c

Wherever, whenever, there is an imbalance between life and nature, life and life, life and it the Law of Moral Justice or the law of the land taking its course-be it th vengeance working hot or the wrath of God visiting upon peoples-be it the of a living phenomenon or recovering from its deadly blow-they are all Pra its empirical values, life and its transcendental values the dynamics of Pralaya strikes what it does is to create a particular state of imbalance and bring abo equilibrium.

* Even a student of elementary science knows that the earth maintains its (electrical) charge practically constant. The scientists believe that it is the thunderstorm which accomplishes this. It regularly replenishes the lost charge and thus makes it possible for the earth to keep up the balance.

A thunderstorm is not an isolated affair. All over the world some 2000 and odd of them are occurring every second.

Pralaya as the doomsday, there is a remote possibility of it. Wonder if there shall ever by such a state of imbalance, (disequilibrium) that would warrant a Pralaya which might annihilate the whole universe. Pralaya as the doomsday is only a hypothetical question. I am not worried about it. I do, however, concern myself with Pralaya-which is an everyday affair (dainamdina Pralaya).

Now I come to the phenomena of death and rebirth. They, too, are the dimensions of Pralaya-its modifications. Pralaya as a phenomenon of life is the process of restoration of equilibrium whenever it is lost because of some known or unknown factors-physical, psychic, spiritual, or of some other kind.

In man's physical body one kind of imbalance or another is always occurring. Because of it Pralaya is constantly striking to restore the equilibrium. As a result of Pralaya's thrust, something of the other of man is always dying. Death of a part of man's being has its own repercussions in the universe. Both man and the universe react sharply. The phenomenal existence of man's one part or another is affected. Again, the phenomenal existence of man's one part or another being demolished by Pralaya's thrusts causing thereby complex imbalances and to restore equilibrium, Pralaya strikes again and the demolished parts 'become' again. To put it simply, some part or the other is always dying, but is being regenerated soon after. The continuance of life is an everyday affair, dainamdina Pralaya.

What happens to a part, also happens to the whole of man's being. In the imbalances involved are more complex and greater, involving man's whole physical, psychic, spiritual and all that he is. Pralaya strikes, man's 'becoming'

all.Save me!Save me!"

imbalance caused by the death of even an infinitesimal part of man create
a ripple in the dynamics of Pralaya. The dynamics of Pralaya strikes like
drive, something of the other of man is always dying. Death of a
again.
This process of death and rebirth of the parts of man's physical being is a
of his being. Again, the phenomenal existence of man's one part or anoth
In this process of restoration, a different kind of imbalance might be caused. That is a
different matter however, but it must as well be kept in view. The world is such a
complex affair. There is no finality about anything anywhere. I know it's a voice of
despair but alas! it's true-man is right when he cries out: "Oh! Lord! It's Maya, it's Maya-
one and
these complex imbalances and to restore equilibrium, Pralaya strikes aga
and the demolished parts 'become' again. To put it simply, some part or th
is always dying, but is being regenerated soon after. The continuance of li
to break. In both the cases, it is Pralaya's thrust which accomplishes it. Th
is an everyday affair, dainamdina Pralaya.
What happens to a part, also happens to the whole of man's being. In t
imbalances involved are more complex and greater, involving man's wh
physical, psychic, spiritual and all that he is. Pralaya strikes, man's 'becon

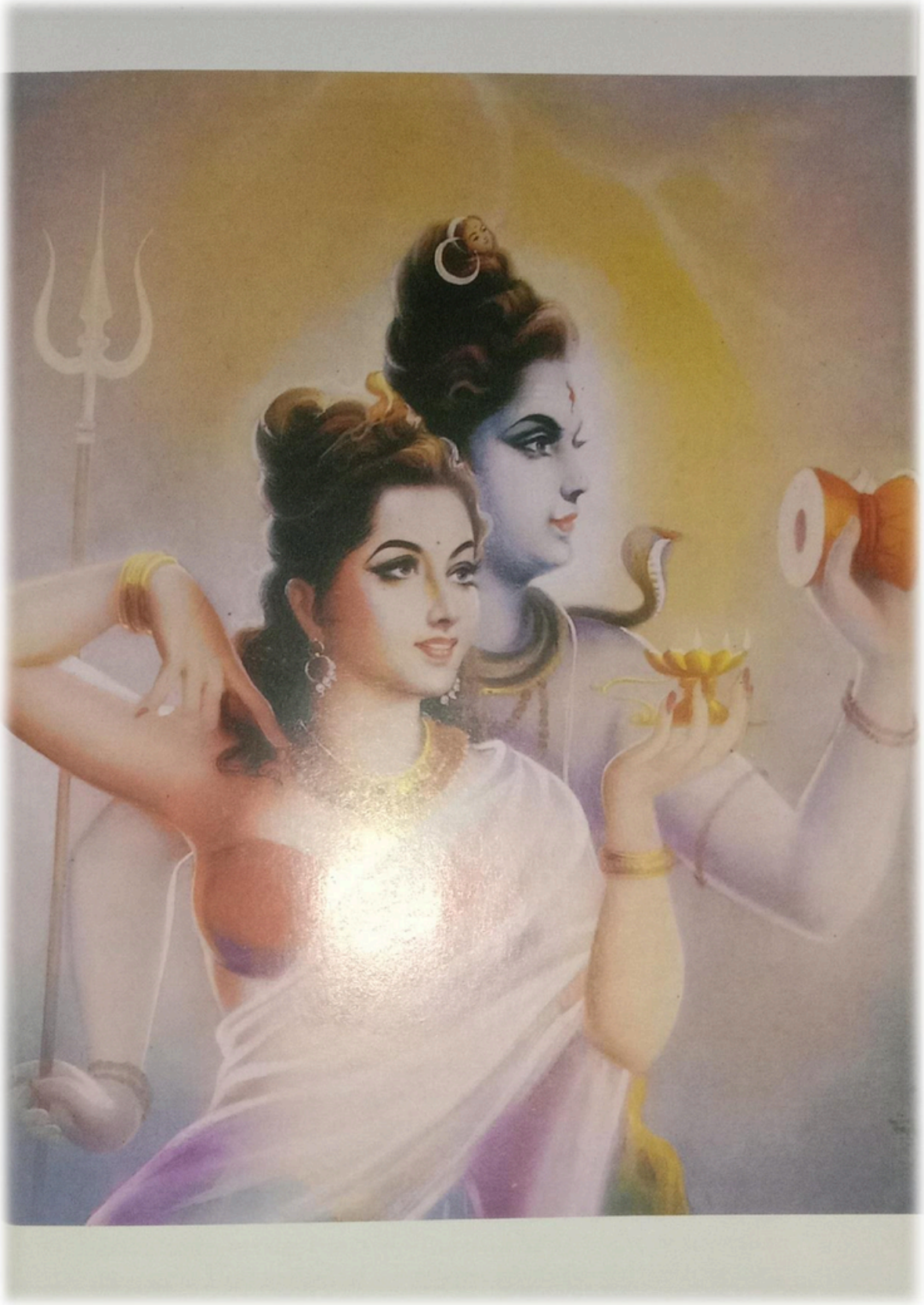
man 'dies', his phenomenal existence ceases. Balance is restored between man and his 'environment'* and between man and the universe. If death of a part could make a stir, death of the whole person should create a crisis in the universe**. And it does create an inordinately galloping imbalance, no doubt about it. Crisis develops, it deepens, and many more complex imbalances are caused by it. As soon as these complex imbalances become a hazard, the dynamic of Pralaya moves to restore normalcy. This extraordinary thrust of Pralaya enables man to bridge the gulf between pre-existence (अभाव, abhava) and existence भाव, bhava); man takes to 'becoming' again-i.e., his phenomenal existence originates. Man is reborn. He reincarnates.

Man's rebirth is as natural as death. To doubt one is to doubt the

other. In both the cases
it is Pralaya-a dimension

• Man's subtle body (सूक्ष्म शरीर), is, in a way, part of the environment.

** Man's causal body (कारण शरीर), is, in a way, a part of the universe.



of life and not something extraneous-which strikes to correct the complex imbalance and restore normalcy. Delay in even one single living phenomenon's rebirth causes a

complex disequilibrium in the environment and in the universe- and is very irksome. It haunts ghost-like the minds of those who are part of the 'deceased's' environment. In this sense, I admit a ghost to be a reality. It does exist and it does touch the lives of the living beings. However, a ghost is not some separate entity as such.

A ghost is the effect of the continued prevalance of the complex imbalances-the imbalances which were caused by the delay in the rebirth of a particular deceased person. Human mind, being what it is, gives a body and a soul to this effect and we have a real ghost that lives and moves about. But it is a rare phenomenon and it does not last for ever. Sooner or later Pralaya strikes and enables the above mentioned deceased person to bridge the gulf between pre- existence (अभिा) and existence (भिा) and reincarnate.

My dear sir! Mind your step. Heed Him, His call. Give a responsible thought to your own thoughts. Watch your deeds-your Karma, your deeds. The Law of Karma-the Law of Moral Justice as some would prefer to call it-is a dimension of Pralaya. It acts to restore the lost equilibrium and saves man from a greater disaster, because of the crisis that develops.

Karma-man's actions and thoughts-opens up the good and the evil 'fronts'. (In the case of weather, it's the cold and the warm 'fronts'.) These good and evil fronts mould man's life and build up human character. They change the physical, mental, moral and spiritual 'climate'. By studying these 'fronts', you can determine man's character-national character even. Individuals' reckless behaviour can demolish the national character and

Live Godlike. Surrender your will unto that of the Lord. Be humble. Lightning strikes the highest building. Pralaya strikes a vain and conceited person. Humility reduces the chance of causing untoward imbalances*.

When a violent storm is born and it rages wild-it strikes all. In a catastrophe more or less everybody suffers. Seemingly, an innocent person suffers as well, but, in truth, he is not innocent. He, too, is guilty and is to blame for not doing something to correct the imbalances. In this respect, he is as bad as a bad man is. It is not sufficient to act right individually. It is equally essential to fight for a good cause so that others also act right.

To run the affairs of the world is a human responsibility-a joint venture.

The state of imbalance may be caused by Mr. A or Mr. B, but it affects us all. If a neighbour sets fire to my house that does not mean that I will suffer and not he, nor others. Fire can spread and burn down their houses as well.

• Humility's function is the same that of a lightning arrester for protecting tall buildings against thunc

As already said, an imbalance is a hazard and Pralaya does one case he succeeds, in the second case he does not. The strike to correct it. It is imperative that it should. That's the Law of Nature. No man question is that of proximity. Why should a prophet be respected by one and ignored by ever suffers alone. They also suffer who are a part of that man's 'environment'. others? The question is that of the prophet's 'environment' being nearer to a particular person Environment? It is what environs you. You are not just what your than that of the other. physical geography is. The area that your subtle body occupies is much larger. In a Why talk of a prophet? You, too, feel interested in one person and are indifferent to another. To continue: What was I talking about? Pralaya strikes way that is what your environment is. You and I are travelling by a train and sitting to correct an imbalance whether side by side. Physically Mr. A creates it or Mr. B does it. Long ago, man realized it and began to think in terms we are a few inches apart but in terms of the 'environment' we of collective responsibility to keep up the equilibrium-poise may be miles apart. A saint can influence one particular person more than the other. In and peace. From this realization was born the idea of having a government that

rule instead of governing man's conduct only. The idea was to regulate an individual's behaviour in such a manner as to keep down the incidence of imbalances.)

The world government is a hypothetical question at present. But it is a possibility, probability even. Could man living as a member of a tribe ever imagine that he would live as a member of a nation wherein thousands of tribes shall find their emotional integration-even fulfilment.

Let the time come when an isolated action of one single individual, living in some remote corner of the world, shall affect humanity as a whole. Necessity will then compel humankind to strive for a world government.

In the success of a human way of life lies the emancipation of man. He cannot go back to the ancient tribal way of life. That system has outlived its utility. (At one time, tribal way of life was an improvement upon an irresponsible individual living.) Humanity shall progress ever and anon-it's the human imperative.

Man is already being forced to come out of his shell. He is slowly but steadily realizing that he is not an isolated existence but an integral part of the environment. An inordinate imbalance occuring therein affects him as well. Whether it is a physical, psychic or spiritual imbalance- whether it is some other complex disequilibrium sparked by the environmental imbalances-man is adversely affected.

He starts limping through life. Whenever this happens he and his environments are in for a Pralaya's inevitable thrust-to restore the necessary balance.

element of life for an eternal equipoise-Godhead! In God alone the forces of integration (Deva) and disintegration (असुर) stay balanced. In God alone the dynamics of Pralaya finds its fulfilment.

As things are: Unless man becomes one integrated whole (पूणय, Purna), he will always be in for one revolution (Pralaya's thrust) or another. Not only he would be affected but his environment also. The dynamics of Pralaya is ever on the move to correct the imbalance wherever it occurs.

Let man not despair. Let him build Noah's arks-the areas of safety-where there will be equilibrium and peace. Noah's ark is the same as an emergence of a prophet or a

10 REVOLUTION: PRALAYA'S THRUST

OM! Revolution? Once it gets going can anybody contain it? Rather difficu
constructive role in human affairs. Believe it or not-but it is true.
People misbehave. They do many wrongs and commit social crimes. The
inhuman, immoral and ungodly. As this state of affairs goes on, a strange
to rage in the hearts of men of good faith-with repercussions all over*.
Because of it all a state of disequilibrium is created and a crisis develops-
the universe where this unseemly atmosphere prevails.
The crisis deepens and the state of imbalances approaches the danger po
law of moral justice gets a rough jolt. The people protest and ready them
violent struggle. They even blame God for the wrongs done by the uns
although they are their own kith and kin.
At a gallop the imbalances mount up. They mount up to the chagrin of MA
of men of goodwill, MAN becomes angry. Moved by the violence of the ar
man, the dynamics of Pralaya** sets about ...

determine its extent. Even persons directly involved fail to understand the
it. There is much more to it than meets the eye. Let us see;
Everybody has in him or her the making of a master. He or she
should transcend Maya and aspire to naturalize Pralaya too to become a Master-a
Siddha Purusha. God is great!!
OM!

Man is in a bad shape; his heart bleeds. Misgivings begin to assail the mind and his faith in divine justice gets a rude shock. Lest he should be lost beyond redemption--a sudden descent of force, a breakthrough at long last and the dynamics of Pralaya gathers momentum to unleash its forces. Lo, the revolution is afoot. In full blast the people

• Life is one integrated whole and there can be no isolation. According to Kurma Puraana, Pralaya has four dimensions. They are: (i) Nitya (दित्य): That which is an everyday affair. (ii) Naimittaka (दैमित्तक): When Brahma, the creative principle of life, is no more active.

(iii) Praakrita (प्राकृत): When Mahat-tattva (HR) and other tattvas (elements) dissolve themselves into the Ultimate.

(iv) Aatyintaka (आदत्यन्ताका): That occurs when somebody attains Moksha. Normally man is affected by the first

dimension of Pralaya i.e., Nitya (दित्य).

strike right and left, till the imbalances are set right and a state of equilibrium restored. Why a revolution at all? Why the vehemence of violence and its ruthlessness? Why couldn't the Benevolent One change human hearts in time?

The revolution is a Pralaya's dynamic thrust to correct the inordinate imbalances and restore a welcome poise and equilibrium. Still-why should the Pralaya strike at all?

Hark! It sounds like Pralaya saying: "It is God's wish that neither life nor man shall perish. Given the choice you will also do what the Lord does. No price is too high to pay in order to save the world of man from utter annihilation."

11. AGAIN HERE I AM

A revolution brought about by Pralaya is the essence of human progress-and it is then that God graces the occasion with His presence. OM!

OM! Here I am.

Dear Seeker! You heard me, heard about love, faith and the spirit-both hu

Now that whatever sought expression has found it, I feel like a path along

To my mind Pralaya is the cutting edge of God's wrath and the essence of His mercy and grace.

some while ago-a cavalcade.

As the moving cavalcade trotted along-springing surprises on me ever and anon-I felt thrilled, trilled, mystified-heart throbbing with dull pain. Though strangely sad, I felt as well awesomely glad. All is not just word-play-I did not play upon the words alone. It's a word- picture of what I then thought or felt.

Here, I do wish you well. May God bless your query and quest. I will be glad to see you moved ever so little. Man endeavouring to arouse himself is a marvel. Man showing signs of waking up thrills-he exalts.

You are man, a human being. Live your life with human dignity. Why bother about a miracle to augment your resolve? Aren't you yourself a miracle of the creation? "To measure you by your smallest deed is to reckon the power of the ocean by the frailty of its foam. And to judge you by your failures is to cast blame upon seasons for their inconstancy." Know thyself to know thy power. Human potential is unbounded ever.

TAT TVAM ASI (तत् त्वम् अदि)-THAT THOU ART-yours is a destiny divine.

TAT TVAM ASI? Who said Vedanta? To my mind, Vedanta is a higher human value. It is a way of life, belief and behaviour in which the veda (a higher human aspiration and an earnest prayer) finds its anta (fulfilment). That is to say, in the Vedanta Way of Life prayers and human aspirations find their fulfilment. Neither speculation nor philosophy-please live the Vedanta Way to know the whereof of it.*

Aspirant! You are unique. Your way of life and the faith are also unique. Live them in all sincerity. That is the only way to prove yourself. And that way alone you can realize that you are no longer an animal sort. Find your faith to find your God and all that is.

I know, to live the Vedanta way is possible only when man is spiritually aroused. Earlier it is a mere academic discussion or at best a human belief.

Aspirant! A spurt of violence here, a burst of turmoil there and a rash stampede elsewhere-pose a tough problem. It is a human problem all the same.

A human problem should be solved on the human level. Just appealing to man's good sense won't do. Only a strong sense of fulfilment can save the situation.

Do initiate, create and develop a wholesome way of life. Too many moral ills of the world are due to the suppression of the good in us.

First things first-God must come first. Words break no bones. Glittering phraseology do not make life look brighter. What matters is what you do and how you do it. Cherish, care and relish what you do. No morbid thinking, no running away, no sickly attitude.

Fall in love with life. Love every moment of it, before it departs once and for all. A wholesome approach like that would augur well for the future of humankind. OM!

12. LAST WORD

OM! Lest I should forget, I owe it all to Bawaji, my Guru. He seldom pre
preaching does Bawaji made me aware of the higher truths of life as neve
he who jerked me out of the monotonous and the usual and gave a new d
life. Great of him indeed.

I remember, one dark night:
Eyes closed, struggling hard with the vagaries of the mind-I wanted to swe
the carpet and meditate. Of a sudden Bawaji spelled out!

What the words were is of not much consequence, but they did ring a dar
Strangely glad of heart, I saw heavenly light in the middle of the night. It w
Light.

How long the vision lasted, hard to recall. But I did hear a startling voice sp
many words: "Man, step aside so that I can step in."

Ever since, that has been the keystone of my way of life and thinking. Tir
again I remind myself of that and pray in the words of a friend:

"My heart is vibrant with a sweet emotion,

Eager to pour out the meaning of life,

Infused in me by that look divine

Which Thou hast in grace, compassion, mercy

Forever vouchsafed to me.

OM! OM! OM!

13. A WORD BEFORE WE PART

OM! From time immemorial, man has worked hard to alleviate human su
make life worth living. This struggle has been going on in the human hea
wider front-the humanity itself.

Man wants to be at peace with himself, his neighbour, and with the whole
wants to bring in an era of world of peace, harmony and justice-For, conf
and tyranny are eating into his vitals. Not that he shirks responsibility, he i
unabated to establish higher standards of courage, faith and honour.

Man has already laid down certain broad principles of life. There is no abs

as such, but they have stood the test of time and experience. While deter
values-man kept in view the legitimate demands of the occasion and made
to the highly cherished ideals.

Keeping in mind the environment and the prevailing conditions of life, it ca

whatever man does is mundane, is Science, is Asura (असुर). The higher hu
aspirations that man aspires after is other-worldly, is Spirituality, is Sura (सु

As things are--the Science and Spirituality (the scientific temper* and th
temper) vie with each other for

NamethemastheAsuravrittiandtheSuravritti-ifyoulike.

ascendancy over the human spirit. For, whatever controls the human spirit
man-his life, his destiny. Whether good or bad, but it is so.

Placed as man is, he can neither easily transcend the basics (actualitie

comfortably ignore the call of the higher human aspirations. Under these c
a clash between Asuras (Science) and the Suras (Spirituality*) is inevitable

Any comfort for the thus placed man? He is groaning under the stress and strain of this unwholesome harassment and tension. Any remedy? Vision, faith, grace, beliefs, even traditions might sometimes help, but he is not sure of their effectiveness.

The scientific approach-experimentation, observation, analysis and inference-has its own advantages. It does give relief to the suffering humanity in many ways. However, at times, it creates more problems than it can solve. These problems disturb, distress, even agonise. Man is bewildered, feels uneasy. The unquiet inside cries its heart out.

That is how the Suras (Devas) felt whenever the Asuras battered them relentlessly.

According to the legend of Samudra Manthana, the Suras approached the Lord and related their tale of woe. "Pray, help," they pleaded.

The Lord of the Universe smiled and kept His own counsel.

*To my mind, thelack of coordinationbetweenthetwovital aspects oflife cansafelybecalledtheso-calle

At long last the Suras and the Asuras got together to churn the ocean. The Mandara mountain was the churning rod. For the churning cord they got hold of Vasuka the Serpent King. The Lord Himself incarnated as Kurma Avatara to be the pivot for the churning rod. They churned and churned on till they got what helped Suras to survive and triumph. Today, as never before, the crying need of the hour is the coordination and active cooperation of Science and Spirituality to save the world from annihilation.

The above related episode from the Hindu Mythology clearly indicates exactly what I have tried to say: "Let the science and spirituality join hands to save the universe, man and God." OM!

Disconcerted, the Suras were about to break down when the Wise One benevolently spelt out: "Peace is no boon that can be granted at will. You can have it only if your opponents-the Asuras-cooperate.

With one voice they almost yelled: "Seek the cooperation of our foes? Impossible, we won't. ..."

"The choice is yours. Cooperate or perish. Unless the Asuras join hands with you to churn the ocean, you cannot get what will help you to survive," said the Wise One.

OM! OM! OM

NEW DIMENSIONS OF YOGA

SOME OF THE PRESS REVIEWS

Yogi Raushan Nath, with the authority of his personal experience, underlines in this book vividly and convincingly that Yoga is a dimension of life and that it bridges the gulf between man and Divinity. The Yogi says, by co-ordinating and harmonising the various aspects of life, Yoga brings a rule of law in the realms of thought and action of man and makes him walk out of the narrow confines of selfish pursuits and aspire for Higher Values.....The easy and intimate style and the subjective touch to the analysis and explanations, will undoubtedly make the reader realise the new dimensions of Yoga, propounded by Yogi Raushan Nath.

Free Press Journal, Bombay

This fascinating book, which makes the religious way natural and easy to follow, deals with all aspects of life, even the essential part which evil may have to play. Chapter 59 by itself makes this work outstanding. Chapter 68 is so transparently honest and credible a description of the separation of the astral body from the physical, that I, for one, cannot, doubt its authenticity or ignore its significance.....Yogi Raushan Nath has the passionate intensity of the highest type of loving *guru*, and the truly scientific observation and control to make his love effective. He has revived my longing to return to India, for I should dearly like to meet this remarkable man.

The Aryan Path, Bombay

The book offers Yoga as a universal discipline. Yoga is most natural to man, as natural as life itself. Indeed, it invests life with a new meaning, giving a new direction to the whole course of one's life. "Yoga reveals new dimensions of the mind, the intellect and the self." It does not add anything from without, or create anything new. Yoga sets in motion an inward process of transformation.....The closing sections of the book contain a brief account of the life and work of the author's Master, his Guru. The narrative is absorbing, with deep interest sustained throughout. Books of this kind are bound to have an elevating influence on those that read them.

The Hindu, Madras

This book is really very simple and delightful to read. It's a book on karma yoga—a practical guide to the conduct of life with spirituality in view.....it abounds in practical advice for a healthy worldly life which is conducive to spiritual progress. It is eminently suited to the needs of modern educated men.

The Tribune, Ambala

The author of this instructive book approaches *yoga* as Nature's characteristic way of life and not as something unusual, mysterious which takes one away from life. A happy addition to current spiritual literature.

Bhavan's Journal, Bombay

This is an oh-so great book on yoga.....Indeed there is no trace of the negativist approach in Raushan Nath's philosophy. He doesn't look down upon the joys of life or ordinary human relationships.....An altogether elevating book with passages of arresting beauty.

The Patriot, New Delhi